

The Rig Vedic Culture
AND
The Indus Civilisation

A. N. CHANDRA

RATNA PRAKASHAN
Calcutta

First Published in July, 1960

Printed in India at :

**STANDARD PRINTING PRESS
6, JAINUDDI MISTRY LANE
CALCUTTA-700 027**

Published by :

**SRI KSHITISH CHANDRA DE
on behalf of RATNA PRAKASHAN
14/1, Peary Mohan Roy Road
Calcutta-700 027**

The Rig Vedic Culture And The Indus Civilisation
By Sri A. N. Chandra

FOREWORD

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Sri A. N. Chandra's book, *The Rig Vedic Culture and the Indus Civilisation*, elaborately deals with the inter-relation between the Vedic culture and the Indus Valley civilisation. The Author shows that the concerned epoch (represented by the two seemingly different cultures) belonged to the proto-historic phase, and lasted 'from 5000 B. C. to 2500 B. C.', as held by H. D. Sankalia (p. 1). It was but an extensive transitory period between the prehistoric phase and the historic phase of Indian antiquity.

The first two chapters of the book deal as the background with the pre-historic phase, which is represented by stone-tools and artifacts, once used and since left for us by the pre-historic man. Chapter III makes an adequate study of the archaeological discoveries relating to the Indus Valley civilisation. The Author has devoted the next seven chapters to the detailed study of the Vedic culture. As we see, the objective aspect of the subject-matter has been projected in an adequate manner.

Archaeological excavations have revealed for the Indus Valley civilisation rich material remains and antiquities, dug up since 1920 from ruins of great cities like Mohenjodāro and Harappā and innumerable towns and villages lying scattered on various river-banks in Sind, the Punjab and adjoining territories, covering some hundreds of square miles. The broad outline of the life and culture of the Indus Valley people have been well related by scholars with clarity and precision.

But contrary is the case with the Vedic culture, which is revealed, not by archaeological remains, but by hundreds of written texts of different periods and of varied characters, which have suffered from deliberate alterations and interpolations throughout the ages, and have often been painfully distorted by scribal errors. All these have rendered objective studies of these texts difficult, and at the same time made their subjective studies liable to differing opinions.

Scholars studying the Vedic texts for nearly two centuries widely differ in their opinions with regard to vital questions like the antiquity of the Vedic culture, original habitat of the Aryans who fostered it, the directions of their migratory movements, chronology and sequence of their history, and, last but not the least, their relations, if any, with the people of the Indus Valley civilisation. And, naturally enough, with the last question are linked up certain relevant problems concerning the Indus Valley civilisation, viz. its antiquity and duration of its development and decay, the ethnic identity of its people and their relation, if any, with the authors of the Vedic culture, and the date and causes of its destruction.

Scholars who dealt with these complex problems came to widely different conclusions. Some early scholars like B. G. Tilak and H. Jacobi ascribed a great antiquity to the Vedic period, the former pushing it back to 6000 B. C. and the latter to 4500 B. C. M. Winternitz proposed to date the beginning of the development of the great Vedic literature about 2000 or 2500 B. C. as against Max Mueller's suggested date of the commencement of the Vedic period sometime about 1200 B. C., since it must have taken a very long period of time for its various stages of exposition before it reached its final stage about the sixth century B. C. A good many modern scholars who have the advantage of knowing the varied and rich archaeological remains of the Indus Valley civilisation and are able to compare its cultural heritage with that of the Vedic people as revealed by literary accounts,

have come to the conclusion that the Aryans came to India sometime about 1500 B. C. and thereafter took some time to settle themselves in North-Western India to begin their great literary activities. There were, however, some scholars who held extreme views regarding the antiquity of the Vedic age ; for, while A. C. Das pushed the Vedic age to 'a stupendously ancient Period', viz. 25000 B. C., G. Huesing seemed to have indicated 'a ludicrously modern epoch' of the second century B. C. All these are in respect of the antiquity of the Vedic age.

Then, with regard to the original habitat of the Aryans who were responsible for the composition of the great Vedic literature, most European scholars and many of their Indian followers believe that they migrated to India from a distant land through Persia, while some other Indian scholars hold that the Aryans were indigenous to India itself and that some of them went to various other countries in different waves. Similarly, European scholars generally, and some of their Indian counterparts, even now distinguish the Vedic Aryans from the people of the Indus Valley civilisation and strongly believe that the former came *after* the latter. On the other hand, there are quite a few Indian scholars who hold that the Vedic Indians themselves were the authors of the Indus Valley Civilisation.

Sri A. N. Chandra in his present work has tried to show that the Aryans were originally the inhabitants of India itself ; that their political activities started from Manu Svayambhava's son Uttanapada sometime about the tenth millennium B. C. (cf. Appendix, List 1) ; that they migrated to other countries and, in fact, made conquests in the west (Ch. IX) ; and that they were the authors of the Indus Valley civilisation, or, in other words "... the Indus civilisation, was essentially a Vedic civilisation" (pp. 213, and 218). And Sri Chandra has not failed to adduce reasons for these interesting conclusions. It must be remembered in this connection that the subject dealt with by Sri Chandra is a highly proble-

matic and controversial one, and that nobody has so far been able to say the last word on it. Max Mueller's statement in this regard is significant. "Whether the Vedic hymns were 1000, or 1500, or 2000, or 3000 B. C.", said he, "no power on earth will ever determine".

No doubt, many modern students of the subject will be reluctant to subscribe to the views of Sri Chandra, because of the fact that they are mainly based on Puranic evidences, which, according to them, are not reliable particularly for the protohistoric and early historic periods. But all his readers will enjoy his writing, because it is pleasantly readable, lucid, well documented and expressed in correct English. He has taken great pains in presenting a mass of materials and discussing the views of other scholars, and has come to his own conclusions, not dogmatically but by adducing reasons.

I sincerely congratulate Sri Chandra for his noble venture and unusual devotion for learning, which led him to the publication of this interesting book.

A. N. Lahiri

PREFACE

The theme of the present treatise is controversial. I, therefore, place it before the scholars for their consideration. I have made an attempt to prove, from historical analysis (the statements of Greek historians have been considered as historical) and from the point of view of probability that both the Vedic Indians and the Indus people belonged to the same group of culture, living at the same time in history and were the same people. What I have tried to make out in this treatise may not be in tune with the conclusions, the scholars have so far arrived at, on not so unassailable evidence. But I crave the indulgence of all to place my line of thinking on this interesting subject. I believe, and firmly too, that the subject is a still living one and that a lot remains to be told and retold.

In the compilation of this book my thanks are due to Mr. K. C. De of Ratna Prakashan and Mr. Asoke Bose of Standard Printing Press. I acknowledge with gratefulness the kind help given by Mr. K. L. Mukhopādhyāya, W.B.C.S. Mr. P. K. Dās Gupta, M.A., I.A.A.S, Mr. S. N. Tiwārī, M.A. (Gold Medalist), I.R.A S, Śāstrī. Lastly, my thanks are due to Dr. Amalendu De, M.A, D. Litt, and Dr. Mrs. Belā Lāhiri, M.A, D. Litt of the Jādavpur University. I am also grateful to Dr. A. N. Lāhiri, M.A, D. Litt, F.R.N.S, Reader in Ancient Indian History and Culture, University of Calcutta for writing the foreward for the book.

20. 7. 1960

A. N. CHANDRA

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THE RIG VEDIC CULTURE AND THE INDUS CIVILISATION

CHAPTER I

An Introduction to Pre-History

The process of human evolution has been comparatively slow and lengthy. This has to be gauged in terms of thousands of years and "in searching for the root of the present day culture one has to go back to pre-historic times"¹. History has the advantage of being narration of recorded events, whereas, pre-history and proto-history claim no such advantage. The evolution of human beings from the stage of savagery to civilisation was not an unimpaired process. It had to pass through various stages of historical development with modifications as and when the situation demanded. Different cultural aspects needed revision from time to time due to contact and influence of different people and different cultures. The period of savagery pertains to the pre-historic phase when man lived by hunting and moved from place to place in search of food. The period of transition between the pre-historic and the historic phase may be termed as the proto-historic period. Pre-history in India, includes the various stone age cultures and proto-history covers the Vedic and the Indus civilisations and also includes the various early Chalcolithic or late Neolithic cultures². Taking Indus civilisation as the lower limit of the proto-historic phase, this period "seems to have lasted from 5000 B.C. to 2500 B.C."³. This is also the Chalcolithic phase of the ancient Indian culture, when both stone and metal implements were concurrently in use.

History of a people is not merely a narration of events and facts. It is not even a series of dates detailing their

1. Zeuner, F. E. 'Dating the Past', introduction, p i.

2. Sankalia, H. D. 'Indian Archaeology Today', p. 27.

3. *ibid*, p. 29.

political activities and dynastic records. History aspires to analyse the social, cultural and economic development of the people in course of their progress through the various phases of civilisation. It must cover the lessons learnt in the past and should portray the appreciation of the future. History is never static ; it is revolutionary and dynamic ; dynamic in respect of the individual, also dynamic in respect of the tribe or the clan. It is the story of the pilgrimage of a group of individuals to an ultimate goal the nature of which is as yet denied to mankind. In course of their transition to the present state of civilisation, the individual, the group and the community had to face, as part of the evolutionary process, a long series of fights ; fight with nature, fight with animals, fight with other people, either for domination or for self-preservation. All these had to be suffered, bypassed or surmounted. The history of a people is, therefore, the process of evolution and correction of individual and collective emotions in the relative spheres where such contradictions arose. Thus, the history of a dynasty or an individual is not as important as that of the people and the constant and endless process of evolution merely gives an idea of their never-ending adventure through the ages. The distant past, so often represented as a mummified fossil, was once a living and pulsating present with its hopes and the dread of the unfathomable future. The transition of the human beings from savagery to civilisation, contains within it, the efforts and achievements of innumerable living people who fought for progress in their own way.

Although scientists differ, the general consensus of opinion is that the earth is revolving round the sun for more than two thousand seven hundred million years⁴. During the first half, the earth was a lifeless mass consisting of hot barren rocks. These, in course of time cooled off. During this process, moisture gathered and fell as rain. Little by little, soil collected on the rocks, oceans formed and life appeared in the shape

4. Zeuner, *opp. cit.* p. 347 ; the oldest known radio-active rocks are 2700 million years old.

of microscopic jelly like cells floating on the surface of the water. As time passed, bigger animals and other plants appeared. Gradually, mammals were born and about hundred million years ago the earth was inhabited by huge reptiles, later replaced by the types of life that we find now⁵.

Human beings came into existence last, and, from then to about five or six thousand B.C., they used only stone implements. This is the pre-historic phase of the human evolution. The next phase is known as proto-historic, when stone and bronze implements were concurrently in use. During the pre-historic period, human beings were nomadic hunters living mainly on animal food. In fact, they were no better than the animals they killed. The fire was discovered and speech was invented during the Eolithic period and this imprinted the first step in the historical process of transition towards civilisation. Speech is the means of transmitting accumulated ideas and speculations from generation to generation to form tradition of thought and behaviour. It also becomes possible, through interchange of thought, to adopt ready-made ideas and customs and thereby submit to an ever increasing tyranny of convention, which is an essential pre-requisite of civilisation⁶.

The Eolithic age was followed by the Paleolithic⁷ or Old Stone Age, when men constructed stone implements out of necessity. At a later period of this age, the Cro-Magnon race⁸ was in existence and they were more like human beings than the previous Neanderthal species⁹ of the Eolithic Age.

5. Southworth, John Van Duyn, 'The Story of the World', p. 2.

6. Smith, G. E, 'Human History', p. 36.

7. Paleolithic follows the Eolithic and corresponds to the Geological division of the Earth's life known as Pleistocene, which lasted from about 1,000,000 B.C. to about 10,000 B.C. and was followed by Holocene.

8. Cro-Magnon in France, was the site where several fossilised skeletons of early human beings were found. They were the fore-runners of the modern men.

9. Homo-Neanderthalis are one of the varied types of mankind who lived in the so-called 'Lower Paleolithic Age'.

Gradually, human beings invented religion in the Neolithic period¹⁰. Later, with the introduction of metal tools and weapons this age also came to an end. This historical development of the human race did not, however, occur simultaneously in all parts of the world. Even now, there are people living in the New Stone or the Neolithic age side by side with neighbours having modern civilisation. Even now, some races of the world are in the lower or the middle stages of barbarism¹¹ in contradistinction to the highest stage of civilisation of their neighbours.

The mode of living of the pre-historic human beings is almost unknown to us. From the unearthed evidences, however, a great deal of their life and times has been reconstructed. A few skeletons have been found ; some stone tools and weapons have been unearthed, and from their Geological context the period of their occupation has been inferred. All these give an idea of how these men lived. Human beings are different from other lower animals as they can preserve memory, whereas, for animals their individual actions stand apart. A man is charged with past memory which he can recall at will to experience past thrills and because of these accumulated memories the individual human being considered his hearth and home his personal domain. There he could live without interference from other animals ; there he could live in his memory and emotion of the past with expectation of the future. Such emotional digression was not only intended to live in the

10. During Neolithic Age, which followed the Paleolithic, there was development in agriculture, domestication of animals, use of potteries etc.
11. Morgan introduced a definite order in the pre-history of man and classified the developments into three different epochs : savagery, barbarism and civilisation. He further sub-divides the first two epochs into lower, middle and upper stages according to the production of the means of subsistence. Engels in his 'The Origin of the Family, Private Property and the States' states that 'the evolution of the family proceeds concurrently, but does not offer such conclusive criteria for the delimitation of the periods.

past but also to avoid the tedium of the present. "Memory", according to John Dewey, "is vicarious experience in which there is all the emotional values of actual experience without its strains, vicissitudes and troubles"¹², and to retain this memory and to live in the emotional experience of the past, the primitive men drew pictures on the caves where they lived. These pictures and implements left by them are the legacy of the pre-historic past wherein lies the roots of the present day cultures¹³.

Since the Dawn Stone Age to the present civilisation, the human race has had to progress through a prolonged historical process. In the Eolithic Age, man, finding the usefulness of stones shaped them into different sizes to suit his needs. With the aid of fire he could keep himself warm, chase away wild animals and cook his food. The early Stone Age man, living in a cave, hunting for food and generally leading the life of an animal, was quite different from the present civilised or even the pre-historic being of the later Pleistocene. This transition from savagery to civilisation was not a disorderly process. Morgan, in his "Ancient Society", "has attempted to introduce a definite order into the pre-history of man" and has classified three periods within the transitional epoch, viz, 'savagery' and 'barbarism' from which transition into 'civilisation' has been effected depending on the progress made in respect of production of the means of subsistence. He has further stated that "the great epochs of human progress have been identified, more or less directly, with the enlargement of the sources of subsistence"¹⁴.

12. Dewey, John. 'Reconstruction of Philosophy' (Mentor), p. 30.

13. Alan Houghton Brodrick, 'Prehistoric Painting': Prehistoric painting, it is said, was executed in order to be utilised, and utilised to some definite end. It is thought that paintings and ceremonies performed were held to assist very materially in securing abundant quarry, easy targets and the preservation of the hunter. Later on, added to this was the primitive magic, but basically these were made to secure their food.

14. Morgan in Engels, opp. cit. p. 33.

The pre-historic human beings were short, stocky, had strong muscles with head thrust forward to the front¹⁵. Their slanting forehead, almost no chin and ridges of bone above the eyes gave an ape like look. A skeleton was found belonging to this period by Dr. Ralph Solecki in 1953 when he was investigating the cave of Shanidar in Iraq, in the northern part of the Tigris-Euphrates valley. This was later identified as belonging to a Neanderthal child¹⁶. Another species, the Cro-Magnon, also existed during the Paleolithic period. During upper and middle stages of savagery crude stone implements were used and probably due to the advent of a glacial period and for the attendant difficulty in procuring food by hunting, cannibalism was resorted to. Gradually, New Stone Age or the Neolithic Age dawned. Then the Cro-Magnon race was wiped out by the Homo-Sapiens, just as the Neanderthal men had been by the Cro-Magnon people.

Many years ago, probably during the Paleolithic period, the climate of the earth started to change. The northern regions grew colder and quite a considerable part of the earth was covered with ice sheets. During this period, large number of animals and human beings started migrating to the south. The existing Neanderthal types of men became extinct even before the end of the Paleolithic Age and another superior race, the Cro-Magnons, took the field in southern Europe and Asia. This new race was superior in intelligence to the older ones, and was more like modern men in appearance. They migrated into this new region, drove out the Neanderthal men from their caves and used these for themselves. Possibly, fight for occupation of these caves or more likely the intense cold outside where they were driven out made them extinct. The

15. The World Book Encyclopedia, 1956, Vol. 15, p. 672 : At first scientists thought that Neanderthal Man was a squat, stooping, brutish, somewhat ape like creature. But later research showed that the bodies of the Neanderthal men and women were completely human, fully erect, and very muscular. Their brains were as large as those of modern men.

16. Southworth, *opp. cit.* pp. xvi.

new Cro-Magnon people were the world's first artists and they covered their caves with life-like pictures of the animals they hunted. They were also the first to bury their dead with tools and weapons. In time, due to the change in the social order, the 'institution of marriage' was introduced, which, in the past was nothing but forcible possession of a number of women by one man. Such changes in the social order marked the advent of a new epoch.

In the long run, the Cro-Magnon people were also eliminated by a group of modern type of men. They are the true ancestors of the present mankind. Their migration occurred probably many thousand years ago and the advent of these modern men was marked by the onset of the New Stone or the Neolithic Age. The new people were more skilled in their arts and crafts and they knew the use of the bow and the arrow. Even before this time, pottery was invented and useful articles were constructed of wood, ivory, bone and horn. With these, the stage of savagery passed into the phase of barbarism when domestication and breeding of cattle naturally led to cultivation of foodgrains and collection of fodder for animals. Later on, sun-dried bricks and stones were used for building houses and metal implements made of copper and bronze were adopted for hunting and fighting and only then, the proto-historic phase started to take a shape. Iron believed to have been discovered and made use of during a later period distinguished the approach of modern civilisation.

The growth of man power was in adverse ratio to the increase in agricultural products. Various tribes within the same ethnic group were formed and all members worked for the benefit of the entire tribe. Hence, this period is the epoch of primitive communism in world's history. The tribal chieftainship was not a hereditary affair at this time. The chief was selected and he was either the strongest man, or a priest. Later, the tribes grouped together into clans and then the clans into a state. The former system of group marriages was already replaced by monogamous or polygamous system of marriages.

With this, patriarchal form of society was established and the tribal chiefs slowly usurped the power of the people and designated themselves as 'kings'. The clan or the tribe property began to be distributed to the favourites of the king and communal property started to diminish and ultimately vanished altogether. The king became the biggest land-holder and his favourite lords also held large shares. The rest of the population were either serfs or slaves. From this point, feudalism was established replacing the earlier primitive communism.

The primitive emotional experiences were transitory but those that concerned the group as a whole were generalised. From this, the idea of supernatural came into the forefront. Religious and social laws were framed, totems and taboos were invented, and violation of established rules was not tolerated. In course of time, a religious or priestly hierarchy was formed who had the ultimate say over all matters. In time, the representative and typical emotional experiences of the entire clan were given due elevation and emphasis. On these, traditions were built up, and tribal traditions and legendary lores were framed. These were gradually systematized and ultimately an uniformity of tradition and belief was reached. These historical traditions, in the long run, became the heritage and possession of the entire community and to conform to these traditions, became a must. These traditional doctrines were forced upon the conquered and the vanquished and their acceptance became obligatory. This indoctrination helped to achieve some sort of political cohesion in the conquered lands. In course of time, these faiths and beliefs became so complicated that it was necessary to reorganise the same with further body of knowledge acquired by the interchange of traditions between different people. Thus emerged philosophy, and its root lies in the primitive beliefs and faiths of the pre-historic people.

The gradual enlargement of the primitive society brought the problem of maintaining internal economy to the fore.

With the formation and accumulation of 'capital', the lust for possession of essential materials developed. In this respect invention of agriculture and domestication of cattle opened up a new vista hitherto unknown. Agricultural products and the cattle bred in captivity were saved and "the domestication of animals and the breeding of herds" had developed into a "hitherto unsuspected source of wealth and created entirely new social relationships"¹⁷. With the advancement in the method of agriculture and increase in the pastoral land, a new source of wealth, unknown previously, comprising of food stuff and slaves began to accrue. At first, the entire wealth belonged to the community. The gradual development of the patriarchal pattern of society brought with it the idea of the possession of private property. At the end, it turned out to be a hereditary affair, and the patriarch's natural heirs gained by it. This and the conquest of more land from the neighbouring tribes, led to the establishment of feudalism with the consequent increase of the evils of slavery and exploitation. The wealth, once they passed from the communal to personal or family possessions, started to multiply. Consequently, the economic structure of the society, underwent a change. The geographical boundary of the tribe increased with the addition of new land and the leadership changed to 'kingship' and became hereditary; and they usurped the power of life and death over the people into their own hands.

The need to keep records of the leading members of the society arose, and these were maintained by some who specialised in these matters. The tales which had greater emotional value were remembered and chanted before a selected audience. They learnt these stories of their forefathers' valorous deeds and were inducted into the tradition of the family or the clan. These tale-tellers can be termed as the first poets and historians of the world. The establishment of 'kingship' demanded that records should be kept of their conquests and these were kept in the memory of the early historians. When writing was

17. Engels, *opp. cit.* p. 85.

invented, some of these were also kept in writing. Some of these have been deciphered and others have not. And from these we come to learn the history of the early periods and can rightly assess the stages of their advancement towards civilisation.

CHAPTER II

Pre-History in India

The previous chapter has described, in short, the history of development of mankind since the primitive stage. The ancient Indian people, i e, the Vedic Indians had also to pass through all these phases of development. The Vedas tell the story of a people who were far advanced than their contemporaries. The society was already developed and no trace is found of the primitive family structure, which, even during the early Christian era, was in existence in certain parts of central Europe. It can, therefore, be rightly assumed that the Indian civilisation of the Rigvedic times was far superior to and much older than that of any other country of Europe. We are, however, told that there exists no history in India. But where is any other country as old in tradition and culture as India, which possesses recorded history throughout the entire period of their adventure through time ? The history of Egypt, Greece and Rome was remade with much less material than are available in India. The history of the Hittites has been reconstructed from very meagre data. In India, the Vedas, the Brāhmaṇas, the Saṃhitās, the Ūpaṇiṣadas and lastly the Pūrāṇas, contain ample material for the reconstruction of early history. The information obtained in these documents are sufficiently elaborate to attempt reconstruction of early history. The arguments that these documents are not reliable as these have been compiled during the historical period is not tenable. These were memorised by various people at various ages. As a result, there might have been some interpolations but the factual element remained unchanged during all these ages. Philosophical though they were in their outlook than other people, they knew that the past is not inanimate. Past is full of life as the present and it is to be viewed along with the present and appreciated in contrast. This the ancient Indians never forgot while recording history in the Pūrāṇas. As such, these documents are the main sources for the

reconstruction of the pre-history and the proto-history in India and, *prima facie*, cannot be ignored if correct result is desired.

In the Pūrāṇas and in the Mahābhārata the ancient Indian historians have recorded materials for history, keeping in view the trend of the people's mind. They have also attempted at co-relating the historical past with the existing present. It has been observed that "the current of study and education is at present settling so strongly towards the sciences of nature that it becomes all the more needful for those who value historical enquiry and the literature of the past to do what they can to bring old world into a definite and tangible relation with the modern time, a relation which shall be not only stimulative but also practically helpful"¹. This is what the Pūrāṇic chroniclers attempted to achieve.

The historical process of the development of the human race is full of contradictions. It contains all round fights for asserting the inevitable rights of mankind in the course of transition from one phase to another. At one time, the supremacy of the priesthood, who sought to rule the spiritual emotion of the people was fought out. Then, there was the cultural contradictions which was fought out by Janaka, Viśvāmitra and many others. Afterwards, the Brāhmins and the Kṣatriyas had a fight. Later, Kṛiṣṇa fought the old order and the final result was the battle of Kurukṣetra. This was a fight for idealism against those who were the tools in the hands of Brāhminism. One common factor between a Kṣatriya and an aboriginal fighter was that they both gave their respective lives in the battlefield ; this formed a connecting link and ultimately they joined together. Thus the trend of events in India shows constant revolutions resulting in the emergence of new orders in the society out of contradictions arising out of the past. In these lie the basis of the Indian pre-history and proto-history.

From the Vedic period to the Pūrāṇic times, Indian

1. Bryce, J, ; Preface to Studies in History and Jurisprudence" in Pravasi, 1319 B. S., p. 475.

literary records have emphasised more on comparative philosophical dissertations than political achievements. From the Vedas, the social structure of the time, along with the cultural development of the people can be assessed. In course of time, early ideas and dogmas developed into diverse religious cults and sects. To prove their own superiority, they had either glorified their own beliefs or vilified that of the others. In spite of this, the Pūrāṇas abound in data pertaining to historical development during these periods, which, when analysed, may contain enough material to reconstruct the proto-history of India. The materials have been maintained in the ancient literatures, perhaps not in order of chronology, but as and how the society developed, with important events in each epoch carefully pinpointed. This certainly has its disadvantage but the advantage is that it enables recognition of India as a complete and comprehensive unit, and not in part. The important affairs of such periods are not considered in terms of hours, minutes and seconds but as the entire entity of a nation advancing towards their unfathomable destiny.

The available data of the Indian pre-history and proto-history can be broadly categorised under two main heads, viz, (i) literary, and (ii) archaeological. The literary efforts of the people have been embodied in the Vedas, the Upaniṣadas and the Pūrāṇas, whereas, most of the archaeological records of the pre-historic and the proto-historic past are still underground. In the past, people of all the nations have endeavoured to keep records of their thoughts and deeds in various ways. In India, the assiduous search for the self or the 'Atman', has been given predominance and recorded in the Vedas and in the Upaniṣadas, and some of the material achievement of the people also found a place there. In the Pūrāṇas, the list of kings who reigned in India are available, and from these a chronological table can be compiled to assess the antiquity of the Indian civilisation. The people of the proto-historic India were quite proficient in the science of architecture, some of which have since been unearthed, the most important being

those found at Harappā and Mohenjodāro. From these, when properly analysed, past events which happened in this great country can be collected and utilised for the re-construction of proto-history and pre-history.

Prof : Stuart Piggot has asserted that “the distinction between history and pre-history in India is a peculiarly illusive one : one can say with Henry Berr—India has had some episodes but no history and indeed this unfair generalisation does come home when one is attempting to work out any sort of coherent chronological frame work in period allegedly within the realm of recorded history ; but nevertheless there are certain phases of ancient Indian culture which lie distinctly beyond any possible form of literary record”². This generalisation seems unfair. In those branches of scientific studies where direct observation is not possible, if any fact is missing or does not fit in the picture, this can be sought for by a new and different method of observation. In historical studies, however, in the absence of the method of direct observation, logical reasoning starting from the data available to us has to be resorted to, to arrive at a conclusion and “if reasoning be correct, this method of acquiring knowledge is legitimate”³. Thus, where recorded history is not available, efforts are made to make most of the available data to reach at a conclusion and this can not but be termed as legitimate. Therefore, in the re-construction of the pre-history and proto-history in India, if any such method is adopted, and if with this method it becomes possible to reconstruct the history of a period or a people, it is surely within the realm of legitimacy. The historical data obtained from these documents are not generally sufficient to fill in all the blanks in the schemes of classification and arrangements (‘historical construction’). Such documents are always inadequate and does not satisfactorily answer all the questions which are likely to be put. It

2. Piggot, S ; Prehistoric India (Pelican), p. 11.

3. Langlois & Seignobes ; Introduction to the study of History, p. 252 (Pravasi ; article by Ramaprasad Chanda, 1319, p. 473).

lacks in many features which prevent correct re-construction of history in respect of various stages of the society and of their evolution and events. Such, also, has been the case in India, and in such cases "we are irresistibly impelled to endeavour to fill these gaps"⁴. The compilers of the Pūrāṇas, who were the ancient historians of India, have done the same thing. Thus to reconstruct Indian proto-history, a positive mode of reasoning begins with a fact established by the documents and infers some other fact which the documents do not mention. It is an application of the fundamental principle of history, the analogy between the present and past humanity. In the present, we observe, the facts of humanity are connected together. Given one fact, another fact accompanies it, either because the first is the cause of the second or the second is the cause of the first or because both are effects of a common cause. We assume that in the past similar facts were connected in a similar manner and this assumption is corroborated by the direct study of the past in the documents. "From a given fact, therefore, which we find in the past, we may infer the existence of other facts which were connected with it"⁵. This reasoning should, therefore, be applied to the available Indian materials and from these the development of the events should be traced back to their origin. And, if this reasoning be correct the method of acquiring knowledge is legitimate.

As in any other country, the chronological sequence of development of the pre-historic and proto-historic cultures in India is inadequate. In this many salient features are lacking. To enable correct reconstruction and proper interpretation, the only relics preserved are the imperishable materials used by them, such as, stone tools, potteries etc. The stone implements so far discovered may be dated back to a period of about 500,000 years and these are the only material remnants of such a distant past. These implements are very crude, like that of any other pre-historic culture. But from

4. *ibid* (note No. 16), p. 252.

5. *ibid* (note No. 16) p. 257.

the sequence of development since the pre-historic pre-Soan period to the Chalcolithic phase⁶ of the Indus civilisation, it follows the principles of evolution. The gradual modernisation of the implements follows the process of historical evolution and indicates that the material needs of the people had been the governing factor of such moulding. The process of gradual evolution of the cultures can only be explained through three main physical phases, viz, (i) the original state, (ii) the process of evolution and (iii) developed phase. The original state has to be judged from the pre-Soan, early Soan and the late Soan or other similar cultures unearthed at various parts of the country. The process of evolution still remains an unknown factor and, as to the developed phase which is represented by the fully mature Indus civilisation, we find a Chalcolithic culture of which the beginning and the end remains indeterminate.

The history of the discovery of this pre-historic Indian culture is very interesting. In 1863, Robert Bruce Foote of the Geological Survey of India, unearthed some Paleolithic stone implements in a gravel pit at Pallavaram near Madras. This was the first of a series in India and this was the precursor of further discoveries in various parts of the country, especially in the sub-Himalayan valleys of the Indus and its tributary Soan or Sohan. These finds have been instrumental in the continuation of further explorations of the Indian Stone Age. The date to which these early Stone Age tools belong is determined on the consideration of the particular geological context in which these were found and the tools, after such consideration, indicate their age in a fairly certain manner⁷. The early stone implements found in the terraces of river Soan appear to have been linked, leaving a possible margin of error, to about 400,000 years ago or so.

6. The term Chalcolithic culture is applied to stone using groups to whom copper or bronze were rare luxuries or to copper or bronze using communities who also used stone equipments.

7. Sankalia, H. D. ; Indian Archaeology To-day, p. 11.



Fig. 1.
MADRAS INDUSTRY TOOLS

Thus, a clear indication of human epoch during the Pleistocene was found in this sub-continent which is also affirmed by the Geologists⁸. In other parts of the world the skull of the Jāvā man, claimed to be the earliest known specimen of the *Pithecanthropus Erectus*⁹, is associated with a period estimated to be about a million year ago. The *Sinanthropus* specimen found in Choukontein¹⁰, China, commonly known as the Pekin man, presumably belongs to the same species as the Jāvā man. The absolute anterior date to which this specimen belonged is likely to be in the neighbourhood of 500,000 years¹¹, and "he stands comparatively close to the Heidelberg man in the chronological scale"¹². Further anterior in date to these human or sub-human species are the *Proconsul Africanus* (25,000,000 years), a type of

8. Wadia, D. N. ; Geology in India.

9. *Pithecanthropus Erectus* is a group of human species to which the Java man belongs. They were more akin to ape-men than human beings and do not come under homo-sapiens classification. They probably lived about a million years ago.

10. *Sinanthropus* belongs to homo-erectus-pekinensis commonly known as the Pekin man.

11. This was determined by Isotope Carbon-14 test,

12. Zeuner, F. E. ; Dating the Past. p. 274.

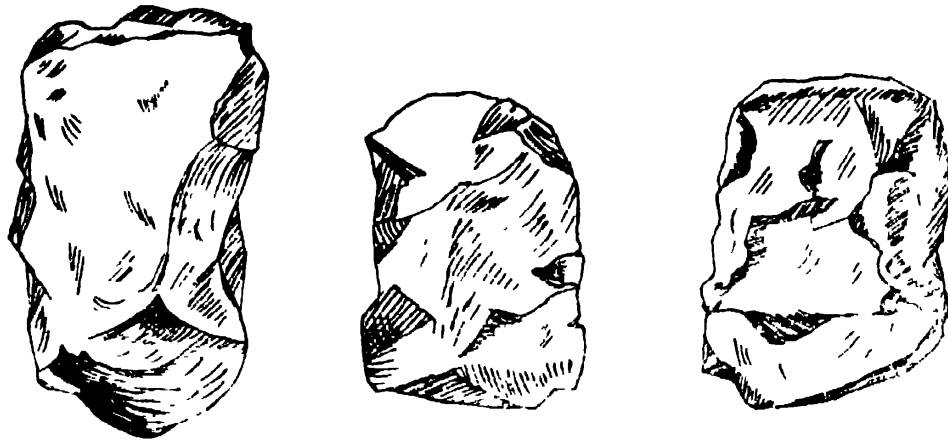


Fig. 2.
EARLY SOAN IMPLEMENTS

anthropoid more closely related to human beings than the modern apes. The Kanam jaw¹³ discovered by Dr. L. S. B. Leakey,

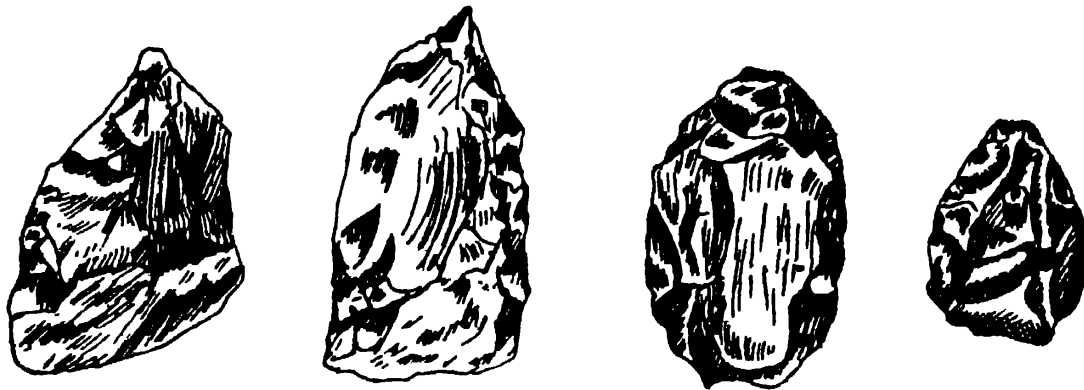


Fig. 3.
PALEOLITHIC STONE CHOPPERS

in 1932, is believed to be that of a human being living in the lower Pleistocene or early Ice Age. In Europe, specimens of Neanderthal or Mousterian and Cro-Magnon species of men have been unearthed and it is believed that the Grimaldi and the Brunn men¹⁴ lived at the same time with the

13. This was discovered in 1932 by one of Dr. Leakey's native assistants when he turned up a small rock and is known as homo-kananensis, one of our earliest ancestors. (Hunter, J. A. & Mannix, Dan, in *Bush Adventures*, p. 239.)

14. Grimaldi men were more like the aborigines of Australia and the Brunn men of Moravia who had broad but shorter head than the Grimaldi.

Cro-Magnons. The Pleistocene succession of north-west India is also famous for its Palaeontological contents. The famous



Fig. 4.

NEANDERTHAL TYPE

PITHECANTHROPUS TYPE

mammalian material was unearthed in this area and was described by Falconer in 1868¹⁵.

As yet, India, unfortunately, has not produced any human remains of such an antiquity but the presence of man during the Pleistocene has been irrevocably established. A human cranium discovered sometime before 1881 by W. Theobald¹⁶

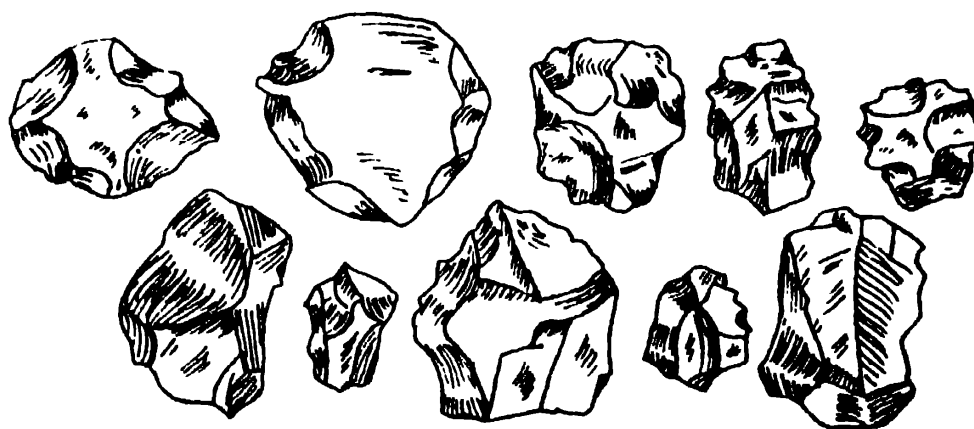


Fig 5

MICROLITHS FROM TERI

15. Zeuner, F. E. *opp. cit.* p. 274

16. Wheeler, Sir Mortimer, *Early India & Pakistan*, p. 60; *Indian Geological Survey Records XIII*, Pt. 3 (1881), p. 122, also *Studies in the Ice Age in India*: de Terra & Patterson (Washington, 1939), p. 313.

in an alleged Pleistocene bone bed in central India might have elucidated the nature of human species living in this area. Unfortunately, however, the skull was lost from the Asiatic Society of Bengal and till another specimen is found, Anthropological assessment of the primitive human beings of this country can not be made with reasonable certainty.

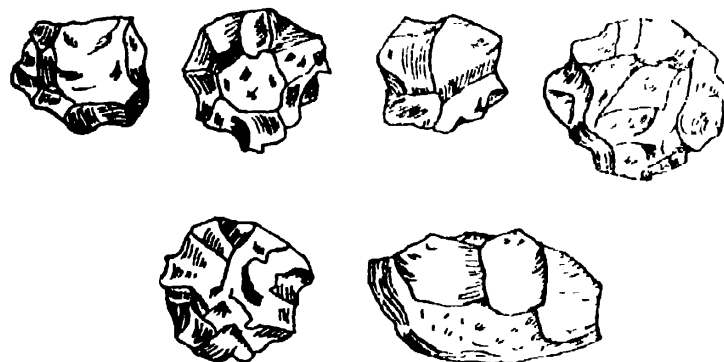


Fig 6
NEVASA-PRAVARA VALLEY.

The remains of the fossil men unearthed in various countries of the world, not only reveal that their body character has changed to suit the changing climate but their cultures, also, have undergone a change, probably due to interchange with different culture groups. Such change in the culture and also in the human types is the effect of the change in climate and environment which can be attributed to Geological factors. During the Pleistocene, within which falls the greater portion of pre-history, there were several glaciations interlaced by inter-glacial periods. This profoundly affected the climate and



Fig 7
VARIOUS MICROLITHS

the landscape. The human beings of the Old Stone Age periods had to adopt themselves to such natural fluctuations and

“evidence shows that they were a first rate stimulant for migrations as well as for the advance of civilisation and culture”¹⁷. The Paleolithic or the Dawn Stone Age was of an immense duration. During this period the climatic condition and the landscape of the earth underwent tremendous changes due to several periods of glaciation. The Pleistocene in India also suffered from alternative phases of hot and cold periods. During periods of glaciations there were continuous ice-sheets spread from the north pole to the Himālayas and probably further downwards towards the plains. These ice masses vanished altogether during the hot period. Such icy periods are known as glaciations and the interval between two such



Fig. 8

VARIOUS STONE TOOLS

glaciations is called the ‘interglacial’ period. Some Geologists are of opinion that there have been five such glaciations in northern India separated by four inter-glacials, whereas, others prefer that “periods of intense rainfall, known as the ‘pluvials’ correspond to the glacials of the north”¹⁸. The investigation

17. Zeuner : *opp. cit.* p. 2.

18. Wheeler, R. E. M. *Five Thousand Years of Pakistan*, p. 15.

of de Terra and Patterson, in modifying some of the results of the previous workers, has established the existence of four Ice Ages and three Inter Glacial periods in the Kāśmīr valley and in the south western slopes of the Himālayas during the Pleistocene. This period, preceeded the present Holocene some ten thousand years ago and extended back to a period between

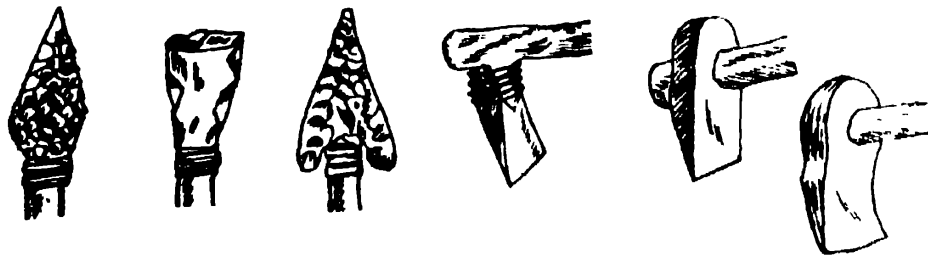


Fig. 9
VARIOUS EARLY IMPLEMENTS

five hundred thousand to a million years or so¹⁹. As a rule, these glacial periods, are of very long duration and leave identifying marks on river terraces. These marks enable such terraces to be correctly dated. When dry crude stone tools and bones of animals are unearthed, these can be dated with reasonable accuracy from the Geological context in which these were found.

The tools of earliest manufacture, so far discovered, were found in a deposit known as the Upper Boulder Conglomerate on river Soan, identified as belonging to the "Great" or "Second Inter-Glacial" period and from the Nervedda beds of the "anti-penultimate" glaciation period. These tools were made from crude flakes and are generally indistinguishable from natural stones by the uninitiated. Apart from the Boulder Conglomerate, which contains glacifluvial deposit and moraine, five terraces have been identified belonging to various periods. From these terraces also, various types of early core and flake tools have been unearthed. The flake tools found in the

19. Sankalia, H. D. *Indian Archaeology To-day*, p. 30 ; cf. de Terra & Patterson, *Ice Age in The Kasmir Valley and The Associated Human Cultures*.

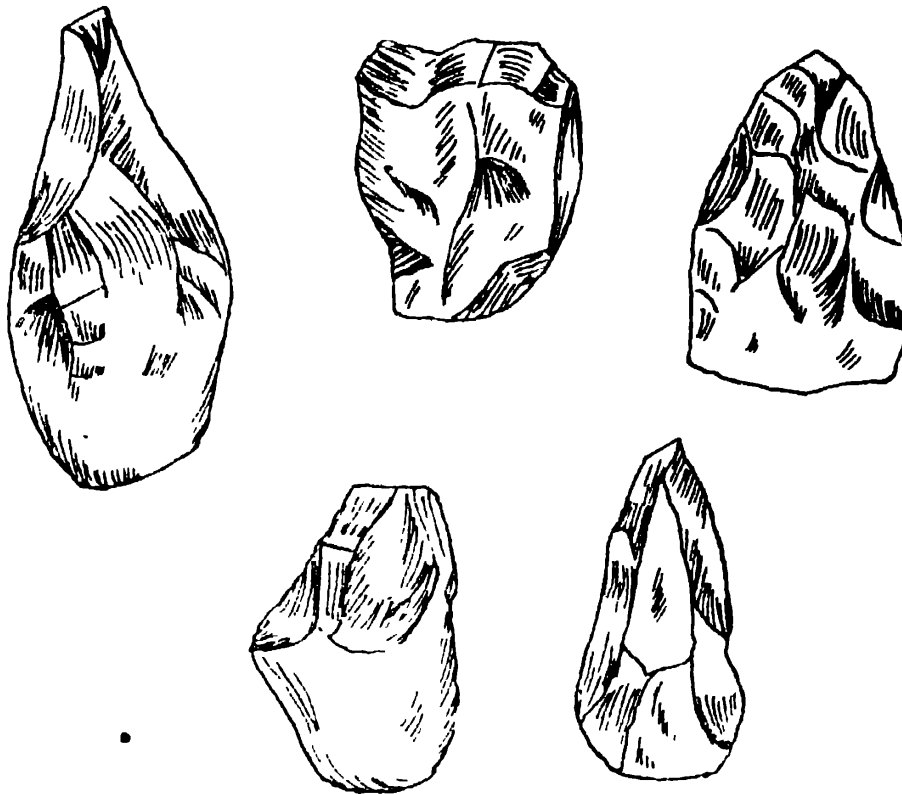


Fig. 10
EARLY SOAN TOOLS

Boulder Conglomerate are known as “pre-Soan” tools and those found in terraces I and II of river Soan are known as early-Soan chopper chopping tools. The tools found in terraces III to V, belonging to the last glaciation period are commonly known as late-Soan tools. The Madras hand axes consist of ovate tools and are worked on both the faces. Very little is known about the pre-Soan industry as very few tools were found. The early-Soan implements have, however, a remarkable similarity with Clactonian²⁰ and Levalloisian²¹ technique

20. Clactonian industry developed at Clacton, Essex, ; flake tools were made from a prepared core and were struck off whilst the core was held against another stone. The tools were pointed and sharp edged for scrapping and cutting. It flourished in the second Inter-Glacial period. (An Archaeological Guide & Glossary, by James Steward, M. D., F. S. A.). There were no hand-axes.
21. Levalloisian : Levalloise, a suburb of Paris—a flake industry much later than Clactonian. The cores were carefully shaped before the flakes were struck off and were then practically complete implements.

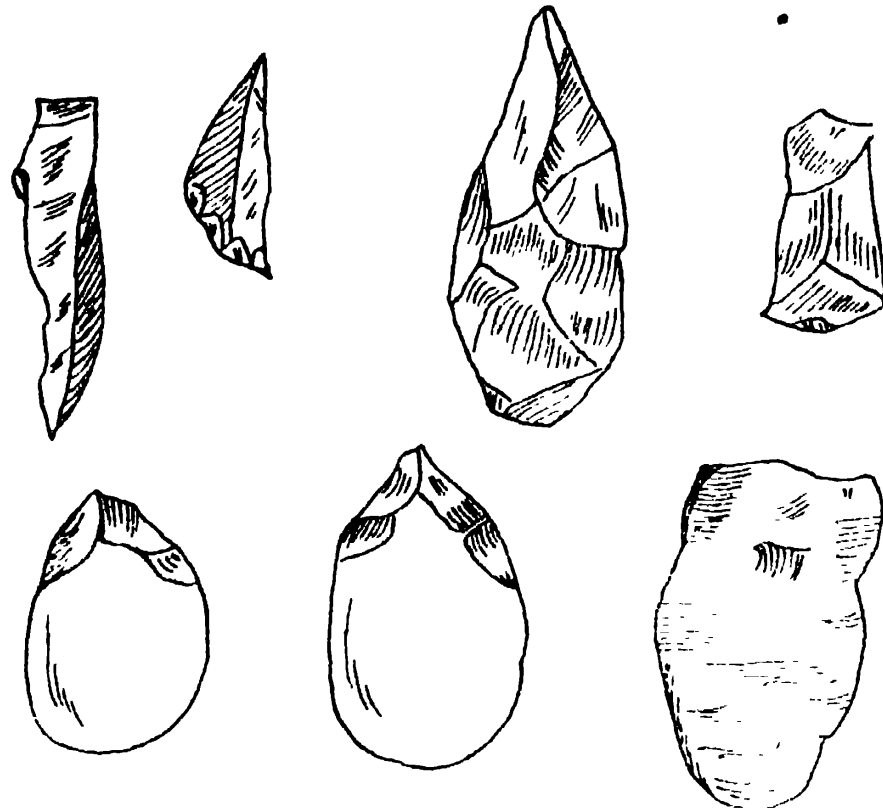


Fig. 11
LATE SOAN INDUSTRY.

appearing with cores and flakes with prepared platforms. The Late Soan industry developed into cultures comparable with the late Levallosians of Europe. The Madras industry belongs



Fig. 12
LEVALLOISIAN CORES

Fig. 13
CLACTONIAN FLAKES &
DISCOIDAL CONES

to core tool group and some implements from Nervedda show

affinity with heavily rolled Abbevillian²² and both rolled and unworn Acheulian²³ tools. The evidence of these finds in various parts of India do not take us a long way in finding out who their makers were nor does it help us to link it with the influences, if any, of other people or culture.

From this, it is evident that the "Indian Stone Age man" "roamed at will along the small and large river valleys almost everywhere in India except Āssam, Kerala, Sind, west Rājasthān and probably the central Gangetic valley"²⁴. The various types

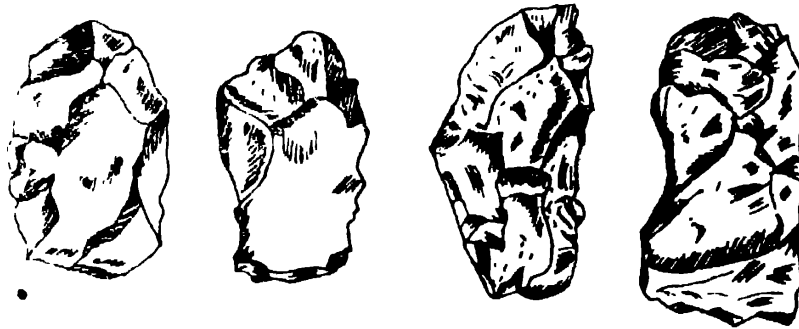


Fig. 14

VARIOUS PREHISTORIC TOOLS

of human beings, who lived in the so-called Lower Paleolithic age,²⁵ have been identified with distinctive names, viz.

22. Abbevillian : Abbeville in France ; formerly called pre-Chellean and early Chellian. The hand axe was coarsely chipped on both sides round the edges. Fire first used ; date 510,000 to 310,000 B. C. In the pre-Abbevillian Paleolithic culture, the tools were Eoliths or 'Dawn Stones' being pebbles chipped to a point and fashioned on one side only. These Eoliths are dated before 1,000,000, to 500,000 years B. C.
23. Acheulian : St. Acheul, France ; here the hand axe was almond shaped or pear shaped to a point. The flaking scars were fine and shallow. The edges were almost straight. Period : 310,000 to 235,000 B. C.
24. Sankalia, H. D. opp. cit. p. 34.
25. Paleolithic refers to the old Stone Age and is used to describe fossilised bones, weapons, tools, art, graves and so on of this period, which dates or corresponds to, the geological division of the Earth's life, called Pleistocene, i. e. from 1,000,000 years ago. It was the most primitive stage in man's development.



Fig 15

VARIOUS PREHISTORIC IMPLEMENTS

Pithecanthropus, Eoanthropus, Sinanthropus, Homo-Heidelbergensis, Homo-Neanderthalensis, and Homo-Rhodesiensis. These different people are also linked with different categories of implements viz ; Chellean, Acheulean and Mousterian²⁶. All these cultures are known collectively as Paleolithic. The Neanderthal man with their Mousterian culture was replaced by members of the Cro-Magnon race who had Aurignacian²⁷

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26. Mousterian : Le Moustier ; is the culture of the Neanderthal man. They lived in the third Inter-Glacial period, a period of warm climatic conditions and when the fourth glaciation came they lived in caves and made use of fire. When Cro-Magnon man appeared in Europe, Neanderthal man eventually disappeared. Mousterian stone implements were flake tools with fine cutting edges.
27. Aurignacian : Aurignac, South France ; is the first of the three main upper Paleolithic cultures of Europe, and belongs to the Cro-Magnon man. The new terminology divides this culture into three parts. The Cro-Magnon men used bone for making their implements. In flint they made new types of scrapers and many forms of blade tools. They carved figures and painted animals in the caves. Date : 85,000 to 50,000 B. C.

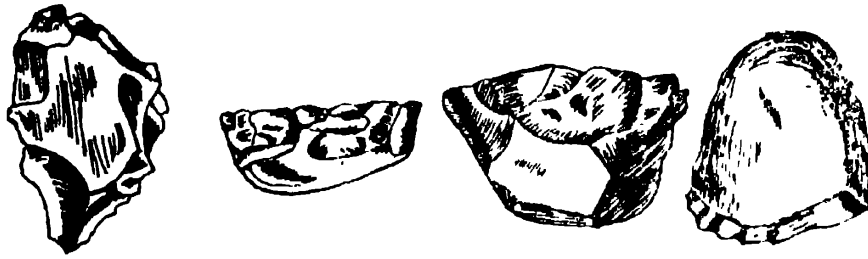


Fig. 16
MOUSTERIAN CULTURE

culture, large dolico-cephalic skulls and broad face. The Brunn race went to Europe from the East with their Solutrean²⁸ culture and last "the more nimble-witted Homo-Sapiens replaced the inferior type of Homo-Neanderthalensis, whose mere brute strength was not sufficient to protect him from extinction"²⁹.

The Archaeological sequence of the advancement of the human race has been properly maintained by nature from the earliest in the shape of fossils and gradually improved tools. The Neolithic implements were more developed and the introduction of potteries with its frequent changes in workmanship, design and painting marked the progress of civilisation. The tools and the remains found in the Pleistocene bed are believed to be from the Paleolithic or the old Stone Age and attempts have been made to classify these under several subdivisions linked with the fluctuations in solar radiation³⁰. This method is based upon the atomic disintegration of a particular

28. Solutrean : Solutre, South France—a race of unknown origin. They displaced the Gravettian in some areas and in others influenced their flint industry and then faded out. Pressure flaking was their outstanding characteristic.

29. Elliot Smith, G. Human History, P. 105.

30. A method adopted now-a-days for dating pre-historic materials is by means of their radio-carbon contents and substances like charcoal, charred organic matters, well preserved wood, grass, cloth etc. are particularly suitable for this purpose.

elemental Isotope-carbon-14³¹, which “assumes that all living organism contain the same proportion of carbon-14³²”, and the “Thermoluminescence method has enabled to date objects 60,000 years further back in time”³³. The Pottassium Argon method was tried on the skull and jaw found at Tanganiyaka and the man and his tools were found to be 1,750,000 years old.

The early stone implements classified as belonging to the Paleolithic Age, were gradually replaced by or used simultencously with Microliths, specimens of which have been found at various places in India. The Microlith culture belonged generally to the Neolithic period. The blade industries of old, however, took a Microlithic trend and ultimately culminated in chalcolithic culture of the northern and central India³⁴. Thus, there was no clear cut border line between the different phases of development and, naturally, they overlapped each other continuing even in the advanced Iron Age. The sequence and

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31. This method of dating determines the radio-active carbon (C-14) left in bones, wood, charcoal or some other once living objects. C-14 is an unstable element that decays. Plants absorb C-14 from the atmosphere. When man or animal eats the plants his body absorbs the C-14 from the plant. At death, this accumulating of C-14 in body stops, and what is already present continues to decay and is not replaced. In about 5,600 years the C-14 is thought to be half gone; so it is said to have a half life of that time.

The scientists take bone, wood, charcoal or other things and get an idea of their age by measuring the C-14 left. (How old is Man ? - Watch Tower)

32. One of the main assumptions of C-14 dating is that the atmospheric radiocarbon level has held steady over the age range to which the method applies : (Science, December, 10, 1955 p. . 1490.). But in case the level of the Carbon-14 was less in the past, due to a greater magnetic shielding from cosmic rays, then our estimates of the time that has elapsed since the life of the organism will be too long. (Science Digest : December, 1950, p.19).

The assumption of correctness of calculation has also been questioned in “The 1955 Carbon-14 Symposium at Groningen” : summary by Prof : H. T. Waterbolk, Antiquity, Vol XXXIV, 1950, pp. 14-18 (Sankalia, opp. cit. p. 17, F. N. 8)

33. Sankalia, H. D. opp. cit. p. 24

34. Wheeler, Sir Mortimer, Early India & Pakistan, p. 80

the process of evolution of the Indian Stone Age cultures and their gradual transition to the Chalcolithic phase of the Indus

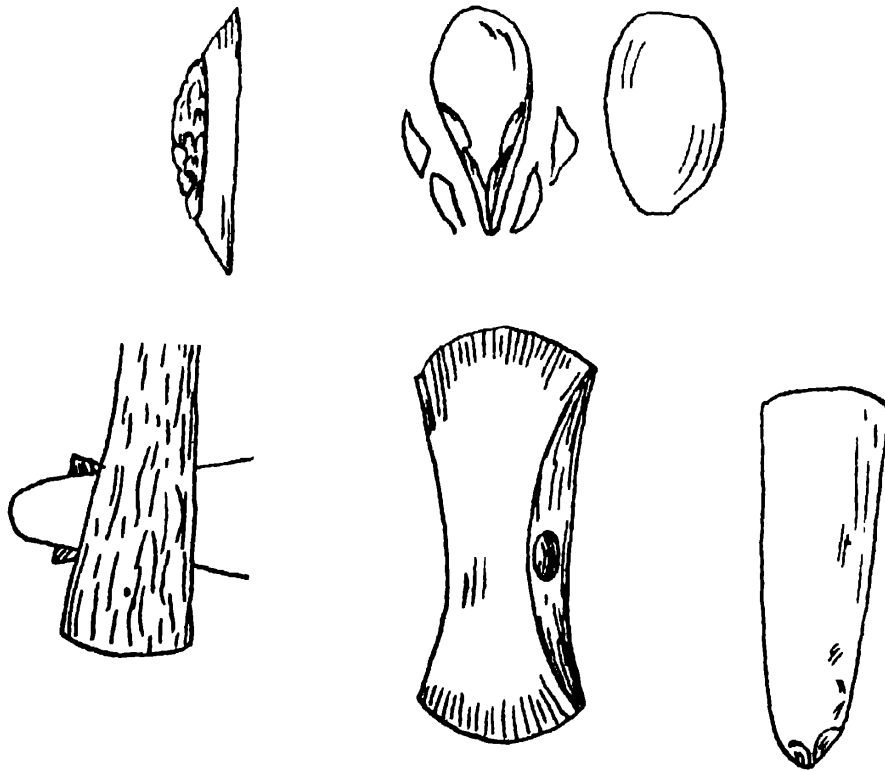


Fig. 17
LATER TOOLS

valley civilisation are still lacking and further investigations are necessary to determine the time element of this historical process of evolution.

Just as the first pre-historic implements were discovered by Robert Bruce Foote in 1863 near Madras, the first archaic rock painting was found in 1880 by Archibald Carlleyle and J. Cockburn near Mirzapur. The painting represents a rhinoceros attacked by six men, some of whom have adorned themselves with feather head dresses. Since then, many more rock paintings have been discovered, the most important being that found by Anderson near Singhanpur in the Raigarh district. These paintings are in burgandy red, mauve and pale yellow, consisting of various features of men, birds and pig. It also contains certain geometric figures of uncertain significance.

Some of the earliest rock paintings found at Adāmgarh are "strongly reminiscent of the upper Paleolithic wall pictures of Spain"³⁵ and the paintings found in Singanpur have been classified by some as pertaining to a period "towards the end of the Old Stone Age in India"³⁶. The chronological Classification of these Indian rock paintings is still uncertain as there is an "amazing difference of opinion about the probable age of the earliest. Some Archaeologists place them in upper Palcolithic period while others suggest a date at the first millennium B.C."³⁷. But as evidence of Stone Age culture in other parts of India have been found at some sites north of Mohenjodāro³⁸ and also as the chronology of the Indus civilisation goes back at least to the fourth millennium B. C., if not earlier, the theory that the cave paintings belong to the first millennium B. C. is difficult to maintain.

Another controversial supposedly Neolithic 'find' was at Burzahom, between Srinagar and Ganderbal, where excavation revealed Buddhist period materials and sherds of highly polished black ware with incised patterns. The top two layers were intervened by unweathered post glacial loess, 9 ft. in thickness. Below this, a hearth with polished axes, bone awls and pottery was found. The bottom level was claimed by the excavator to belong to a very early period on account of the deposit of 9ft. of loess. This indicates an immense passage of time and the materials may be dated prior to the Mesopotamian culture of the fifth or sixth millennium B. C. Prof : Piggot has, however, observed "there is really no valid reason for regarding the Kāśmīr Neolithic culture as of any proven antiquity beyond perhaps the first millennium B. C., followed locally by a relativ-

35. Adam, Dr. Leonhard, *Primitive Art*, p. 122.

36. Brodrick, A. H. *Prehistoric Painting*, Plate 49.

37. Adam, *opp. cit.* p. 122 ; cf. D. H. Gordon, *Indian Cave Paintings*, in *IPEK*, Annual Review of Prehistoric and Ethnographical Art, Berlin & Leipzig, 1935, also Piggot, *opp. cit.* p. 39.

38. Adam, *opp. cit.* p. 122 ; cf. de Terra-Stone Age man in Ice Age India & Burma, in *Asia* (NY), March, 1939, pp. 158-63.

ely rapid accumulation of wind deposited soil"³⁹. He has not, however, clarified why there should be such heavy accumulation of wind deposit soil, exactly at this spot, and nowhere else. Thus, here also the earliest date has been made a matter of controversy similar to the cave paintings and it seems probable that other scientific methods might have indicated more accurate result instead of the speculative dating varying between the first and the sixth millennium B. C. If, however, the set belief that the "Indo-Aryan" race invaded India sometime about the middle of the 2nd millennium B. C. can be put aside for the time being, this 'find' has a major importance in that it corresponds to the Indian tradition of Manu and the Deluge. The tradition claims that during the Deluge he went to the hills and afterwards, came back to the plains. Although speculative, it is not unlikely that, if the bottom layer belongs to the period as claimed by the excavator it might have been one of the camp sites of that period. In that case the 'find' can be dated to about the upper end of the 7th millennium B. C. Anyway, Prof : Piggot's speculation is untenable.

39. Piggot, *opp. cit.* p. 39,

CHAPTER III

The Indus Civilisation

In between the Paleolithic, early Neolithic¹ and the proto-historic cultures of the Indus valley, there might have been other cultural centres perhaps as great, but still lying underground to be discovered by future generations. The discovery of Mohenjodāro and Harappā, has, however, taken the “Indo-European” theorists aback and bridged a gap in history, which for a long time had been the subject of unfruitful speculation. In fact, the two Indian proto-historic cultures saw the light of day after several thousand years. Accidentally, John and William Brunton, two brothers, engaged in laying out and building the ex-East Indian Railway from Karachi to Lahore in the year 1856, were instrumental in the monumental discovery of the ancient ruins at Harappā and Mohenjodāro. John, after his retirement, wrote a memoir covering the period from 1812 to 1899, and in this he has enumerated how he used to get ballast from a ruined city built of bricks near Brahminābad. William, who was the younger, got to know of this and following the footsteps of his elder brother, equally ruthlessly plundered the ruins which are now known as Harappā and the Railway line for a hundred miles or so was packed up with brick ballast several thousand years old². The systematic excavation at Harappā was taken up by Daya Ram Sahani in 1920 and that at Mohenjodāro, by R. D. Banerjee in 1922. They were co-ordinated by the then Director General of Archaeological Survey of India, Sir John Marshall.

1. Neolithic Age : This is the period in which agriculture, domestication of animals, the use of pottery and polishing of stone axes came into being. The culture came from the near East. It enabled men to congregate in numbers and to devote time to creative work as well as to the food supply. Improvement in the living conditions and the unification of the tribes for strength and progress became possible.
2. Piggot, S. Pre-Historic India, pp. 13-14.

In and around the location of the ruins, the surrounding land is barren and mountainous with arid deserts and sandy waste. The soil is encrusted with salt and is unsuitable for the growth of trees big enough to produce timber. But, in the past it was not so. The lavish use of kiln burnt bricks and the enormous size of the sites at Harappā and Mohenjodāro conclusively proves that during the past, there were enough timber for fuel and water to cater to the needs of such big townships. Near about these places, in Baluchistan, ruins of stone built dams and terraces, locally known as "gabarbands" were identified by Sir Aurel Stein. Some of these were very impressive. They were believed to have been constructed to hold and channelise the flood water to aid irrigation of the fields³. These stone built dams and terraces not only speak loudly of the ingenuity of the people and the availability of man power, but also of the softer climatic condition compared with that of modern times. The evidence found at Harappā also testifies to several inundations during its period of occupation and consequently, after every such occurrence the river Indus probably altered its course and moved away from the township. These townships were riverine civilisations and were built on the Ravi and Indus respectively separated by a distance of about 400 miles.

The technique and the method employed in determining the broad classification of a culture or civilisation is to compare the 'finds' with those of known periods. The types and the designs of the clay vessels unearthed at various sites play the most important part as time indicators. Sir Leonard Woolley has observed in this context that "in every country the form of clay vessels in common use change from age to age as civilisation advances or degenerates, new social conditions have to be met, new inventions are introduced or simply fashions alter"⁴. The predominance of the colour scheme for decorating the patterns has been believed to be of similar

3. *ibid*, p. 69

4. Woolley, Sir Leonard, *Excavations at UR*, p. 98.

nature in specific zones and it has further been observed that the red element is more dominant in the northern and buff element in the southern wares of Persia. Prof. Pigott has

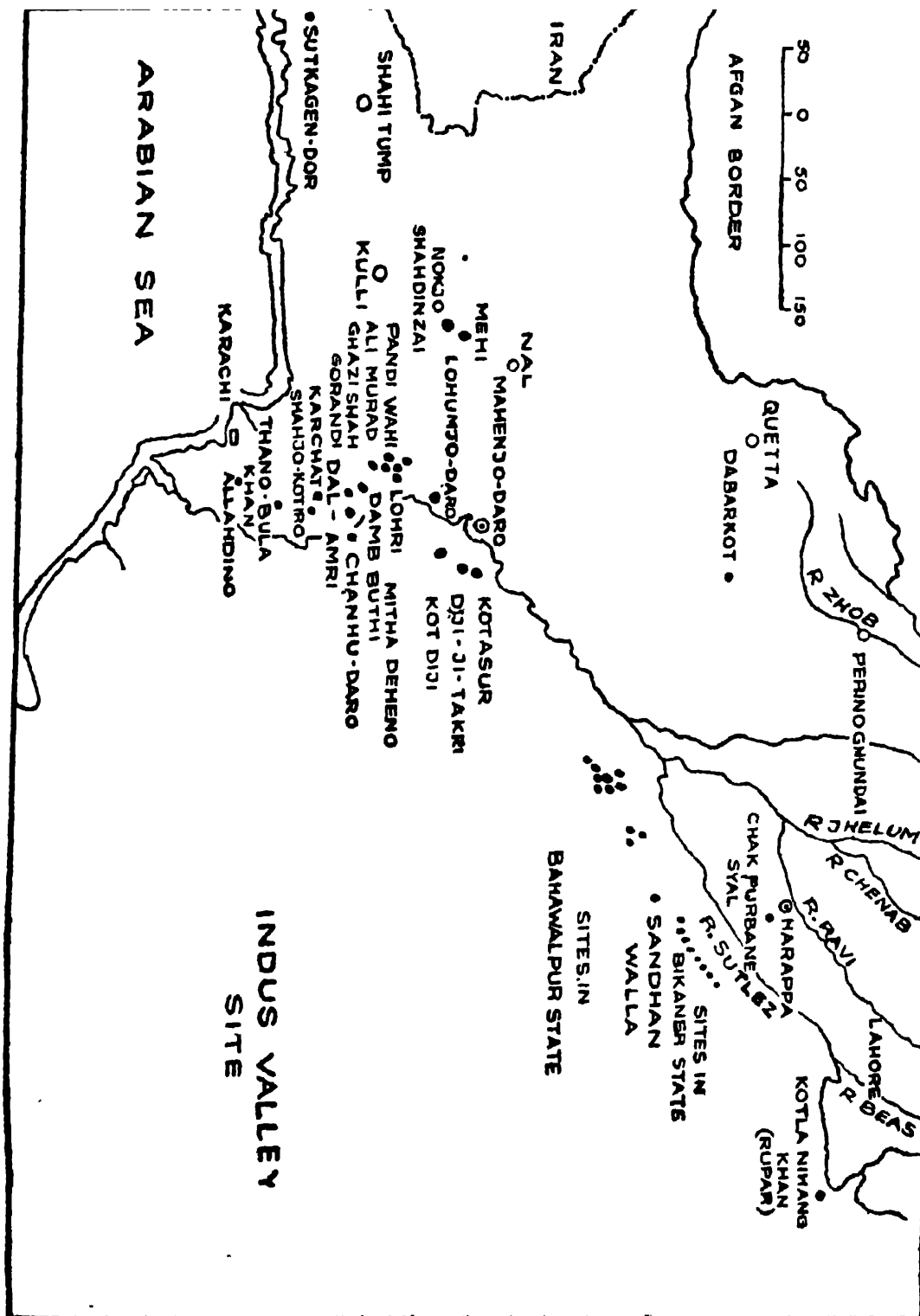


Fig. 18—Indus Sites

found this rough generalisation also applicable in the Baluch cultures⁵. The bulk of the potteries found, may conform to this specification and serve the purpose of a rough comparison, yet quite a few exceptions bring out the anomalous position that this order of grouping is not inviolable. However, the above general grouping stresses upon the colouring materials used and the stylistic designs on the wares themselves. This helps to a certain extent in determining the similarity or otherwise of a particular culture but their dates of origin remain indeterminate, at least in India, where the same or similar types of wares are used indefinitely out of conservatism.

The cultures of Harappā and Mohenjodāro or the Indus valley civilisation, as it is called, is uniformly spread over a vast area and about one hundred sites, where the peculiar elements of this culture predominate, have been found around the Indus valley between Rupar and Sutkagen-Dor. (Fig. 18) Along the west coast, and also in some sites in Gujerat, the significant characteristics of this culture have been unearthed and in the south it has extended to Bhagatrar, which is about 500 miles south east of Mohenjodāro. Traces of this civilisation have also been discovered at Alamgirpur near Meerut, which is about 600 miles to the east of Mohenjodāro. Thus, the territory ruled over and administered by the Indus people or by a people having similar civilisation, covers a very vast area of about 8,40,000 square miles⁶. In fact, this civilisation can claim, a vaster area than any of the other known old-world civilisations. The distance from Rupar to Sutkagen-Dor is about 1000 miles whereas the axis of both the Egypts is only 600 miles and Mesopotamia is almost of similar length, "but the significance of these figures extends beyond mere mileage. Behind so vast a uniformity must lie an administration and economic discipline, however, exercised, of an impressive kind⁷".

5. Piggot, *opp cit.* p. 72.

6. Sankalia, H. D. *Indian Archaeology To-day*, p. 50.

7. Wheeler, Sir. M., *The Indus Civilisation*, p. 3.

The geographical positions of the various sites so far unearthed indicate that the Indus people, were economically, politically and culturally associated with the people of a vast land and in all likelihood, their coastal outposts in the south and south-west testify to a wide sea-borne trade while the positions at north and north-west indicate strategic strongholds. It is very interesting to note, however, that the area bounded by the so far unearthed Indus sites viz. the Himālayas in the north, the Indus and the range of Suleiman mountains in the west, the Indus or the sea in the south and the valley of the Jamuna and Ganges in the east, covers the geographical limits known to the vedic people, and as Max Mueller has observed "beyond that the world, though open, was unknown to the Vedic poets."

The particulars regarding the beginning and the growth of the Indus civilisation have, so far, been denied to us. Until further investigation in and around the area, the link will remain missing but what have been found are the remnants of a fully mature culture without a beginning, but with a highly evolved economy and discipline. This naturally presupposes the process of a historical evolution of which the beginning, growth, maturity and end, until found, can only give rise to speculations and conjectures, no doubt interesting, but fruitless. The skeletal remains found in Harappā cemetery "R.37" or those in "Area G" on the south-eastern side of the ruins and also the skulls found in "Cemetery H" to the south of the Citadel, apparently belong to a later period and have been of no use to identify the racial types of the population. It has been observed by Sir Mortimar Wheeler that "we are severely handicapped by the omission of the Indian Anthropological Survey to publish the all important material from cemetery R.37 at Harappā and the skulls found previously in "Area G⁸." Of the few skulls of people believed to have been massacred in the streets of Mohenjodāro, three belonged to proto-Australoid group, six to Mediterranean, four to

8. *ibid*, p. 56.

Alpine, and, one to Mongoloid branch of the Alpine group⁹. The racial types represented herein are mixed and can be found, even now, in any town of the size of Mohenjodāro. These hardly serve the purpose of identification of the racial characteristics of the natives, unless, of course, cognizance is taken of the fact that ten skulls, out of the total number of 14, i. e., about 72%, belong to the Alpine and the Mediterranean groups, i. e., belonging to the dolico-cephalic types. No particular importance can be attached to this as the foundations of all the old world civilisations were laid down “by the members of the Mediterranean race in association with the members of the Alpine race before the blond nomads of the north played any part whatsoever”¹⁰. The proto-Australoids might have belonged to the working element of the township or to the visiting Brahui businessmen or those from other parts of western Asja, where such types were in existence and with whom the Indus people had trade relations. The presence of the remaining Mongoloid indicates a connection with one of their races who lived in a vast area from Turkistan to Assam bordering the Himālayas and from this area, some of the semi-precious stones used to be imported to Indus Valley for making beads. Thus the skeletal remains of the Indus civilisation of the later phase do not provide any evidence to presume that the people were “non-Aryans”. It is quite evident that the process of racial admixture was already in the advanced stage of progress and the proto-Australoids and the solitary Mongal might be considered as the “dark complexioned”¹¹ or the (anāsā) “noseless”¹² people of the Vedic hymns. To sum up, this civilisation was without a visible beginning and the townships had a mixed racial complex with Mediterranean and Alpine types predominating.

The types of Indus valley buildings and the advanced system of drainage indicate a strict watch at municipal level.

9. *ibid*, p. 56.

10. Elliot Smith, *Human History*, p. 160.

11. *Rig Veda* : 1/10/1 ; 1/130/8 ; 3/20/7 etc.

12. *R. V.* 5/45/6 ; 7/99/4 etc.

This suffered deterioration at the late phase of the occupation. Laxity prevailed in the mode of construction ; small scale industrial establishments grew up within the dwelling areas and all these were either allowed or done without intervention from the authorities. This deviation from the stricter code of earlier times bespeaks of inefficiency at the administrative level. Whether this was due to perturbed condition in the country can only remain conjectural. It is, however, evident that the fall in efficiency did not occur within a short space of time, or suddenly, but was gradual and slow. Gradually, degradation poisoned the very core of the community from all sides. Probably the growth of the population was unwieldy, and the agricultural yield insufficient to feed the vast population, probably the erosion of arable lands and formation of salt crusts rendered agriculture impossible, or more probably degradation had set in and destroyed the very foundation of the society as it had happened in the case of Jadu dynasty after Kṛiṣṇa's demise.

At this period, trade and commerce was uncertain and suddenly came to a close with Mesopotamia, which, at one time, was enormous in volume. It is uncertain if the political situation was turbulent, or religious feuds had upset the social, political and economic life of the residents. At one time, the Indus valley confederation had a strict agrarian policy. The presence of granaries in both the towns indicates central control of foodgrains and this might have been necessary to make payments to the state workers in exchange of labour, at least in part, if not in full. The procurement of foodgrains necessarily required constant surveillance at every level to obtain optimum yield. As an aid to the process of agriculture, 'gabarbands' were built and these channelised the river water wherever necessary. The building of these 'dams' can be compared with those acts of Indra as opening and diverting the rivers as mentioned in some vedic hymns¹⁸.

The food, cereals and fruits consumed by the people included wheat, barley, peas, melon and sesamum. Dates imported from

the region of Persian Gulf were probably items of luxury for the elite. A pot from Harappā bears likeness to a cocoanut fruit and with their vast coastal trade in the south-west it was possibly imported. Banana was also among the edible fruits. Cotton fabrics, at such a distant period of antiquity were unique, and bespeak of originality of the people. Woollen and bast fibre materials were also known to have been used. The various species of fauna known to the Indus people were either represented in arts or were found from skeletal remains. These are domestic dogs, humped cattle, buffaloes, pigs, camels, horse, ass, elephant, cat, short horned humpless cattle, monkeys, hare, dove, Indian bison, rhinoceros, tiger, bear, sambar, spotted deer, parrots and various other kinds of birds. The presence of some of the carnivorous and herbivorous quadrupeds indicates proximity of marshy land, and a softer climate, which has changed materially with the passage of time.

The metals and semi-precious stones used by the Indus valley people included, amongst others, copper, tin, gold, silver, lapis-lazuli, turquoise, jade, amazonite and marble. The nearest source of copper was Robat and Shah Bellaul in Baluchistan or Khetri in Rajputana. In South India, and also in Afghanistan, between Kabul and Kurram copper was available. Tin could be obtained either from Afghanistan or from the interior of Hazaribag District. Gold was available in Mysore State, Kandahar and other places in Afghanistan and sporadically from Persia. Silver might have been separated from lead ore available in Ajmer or from other sources in south India, Afghanistan or Persia. Lapis Lazuli was very sparingly used ; and two beads and a "gamesman" from Mohenjodāro, three beads and a fragment of an inlay from Harappā and four complete and two unfinished beads were found at Chanhudaro. Other likely sources of this item were Mesopotamia, Badakshan and north Eastern Afghanistan. It is, however, interesting to note that the supply diminished after the Sargonid time, i. e., sometime in the middle of 3rd. millennium B. C. Turquoise was known to have been used in Mohenjodāro for making beads and those that were used were probably obtained from Khorassan lying in

the north-east part of Persia. Jade was available in the Pamirs and also in Eastern Turkestan, Tibet or Burma. A fuchsite cup found in Mohenjodāro was mistaken for Jade and its likely source was the Mysore State. Amazonite, which was used for making beads, came from Hirapur Plateau, north of Ahmedabad, and the marble used in the citadel probably originated in Rajputana.

The Indus people did a brisk trade with the neighbouring people and their sea traffic could be undertaken by boat from Sutkagen Dor on the Arabian Sea and the various west coast posts. Evidence of the existence of boats was found from some Harappān seals and from a pot sherd graffite. The overland trade could be conducted in ox carts, camel and horse drawn vehicles. Horse, was not very common in the old world and was called the ass of the mountain. The remains of horse bones at Mohenjodāro and those in the earliest layer of Rana Ghundai conclusively prove that it was not an unknown animal in India. This also proves the veracity of the vedic hymns, quite a number of which relate to horses and horse sacrifice. The origin of the camel is still obscure and this animal was rarely, or seldom utilised in the old world, but evidently it was used in the Indus valley and the vedic knowledge of camel is also proved.

From the location of the places wherefrom the metals and semi-precious stones were imported, one outstanding fact emerges. The Indus people had very little or no business relationship with Persia as a whole and its southern part in particular. A plausible reason for this 'no trade' or 'less trade' must be the feud between the Persians and the Indians continuing from the earlier times when the Persians were separated from their original stock. From the evidence of the continuous occupational period of the two cities, it appears that even their differences did not induce the Persians to launch any large scale attack on India. Inference can, therefore, be drawn that the difference was religious, which led to economic boycott, but each party maintained the suzerainty of the other. The existence of a religious difference is

conclusively supported by the evidences of the Avesta and Vendidad, in which the Indian Gods have been allotted an inferior position. The Indus people being the believers of the Vedic pantheon of sacrifices, the relationship between them were strained and did not invite business relationship.

On examination of the technique of painting and decorating the potteries, two basic groups have been found to predominate. This was discovered by the American Archaeologist Donald McCown, and according to him these were "distinguished by a predominantly buff or red back ground to the painted design"¹⁴. The recurrence of the buff ware was found to be more in the south and that of the red in the north. This distribution "repeated in Baluchistan", and with Baluchistan, which was at that time within the geographical boundary and political limit of India, the Indus people had a close trade and cultural relation. The Indian pottery was, however, particularly marked by its constant use of red colouring matter and this alone distinguished and separated it completely from the Persian group in which buff colour featured more frequently. Quite a number of monochrome potteries found in the Indus valley give rise to the assumption that these were manufactured in a mass scale for utilitarian use and the polychromes, which were quite distinctive, compared vaguely with the Nal group and no more. The buff and the red ware cultures of Baluchistan have been arranged by prof. Piggot according to following schematic groups¹⁵.

A. Buff ware cultures.

1. The Quetta culture (from sites in the Bolan Pass) (Fig. 19).
2. The Amri-Nal culture (from two sites, the first in Sind. the second at the head of Nal Valley in Baluchistan) (Fig. 20).
3. The Kulli culture (from a site in Kolwa in south Baluchistan) (Fig. 19).

B. Red ware cultures.

4. The Zhob cultures (from sites in the Zhob valley of north Baluchistan) (Fig. 20).

14. Piggot, S. opp. cit p. 55.

15. *ibid* ; p. 72.

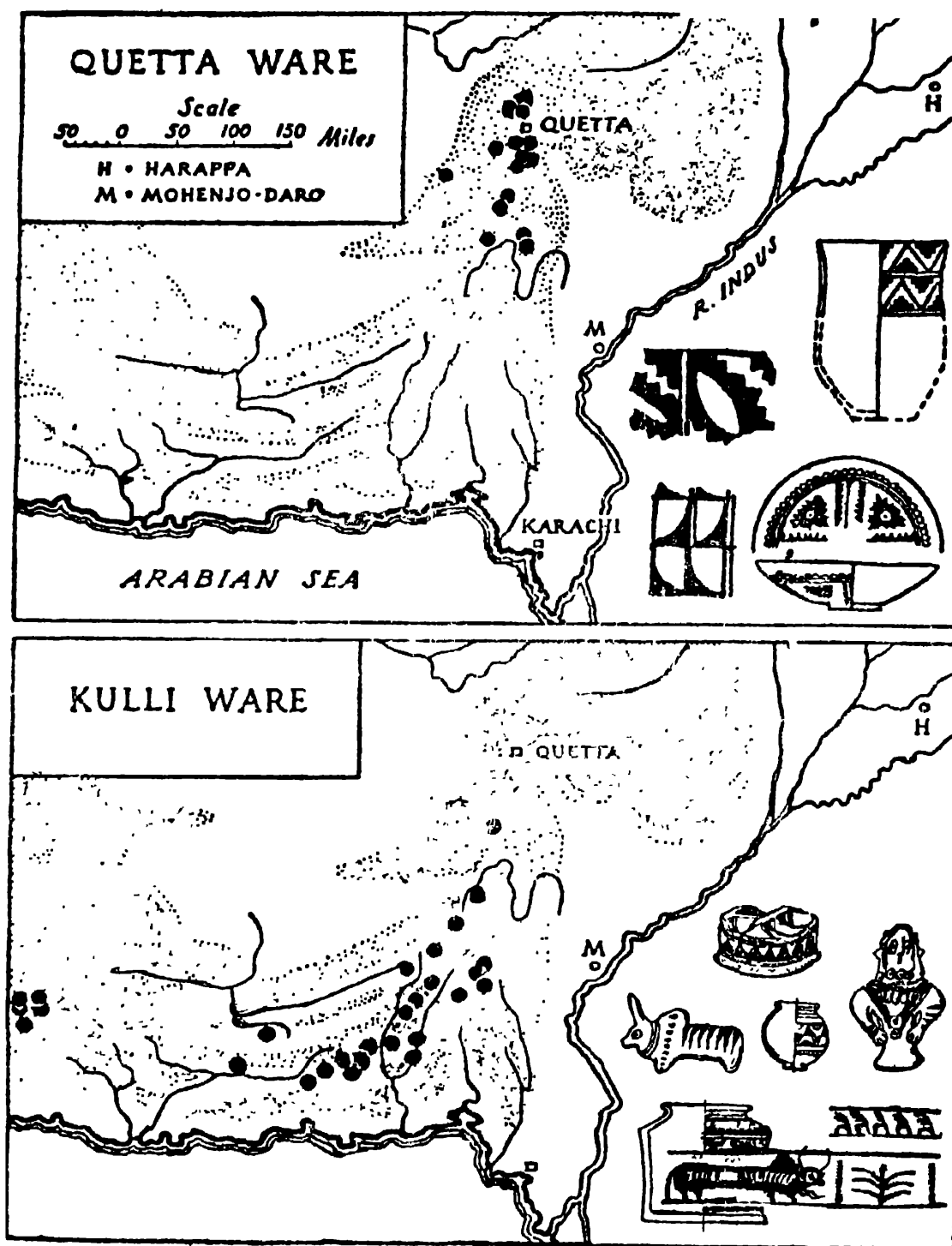


Fig. 19—Quetta & Kulli Wares (After Wheeler)

This pottery grouping cannot be claimed to be inviolable as (i) some red wares have been found near Quetta and also at Togau, twelve miles north-west of Kalat, (ii) this scheme of grouping by distribution of coloured potteries has also proved

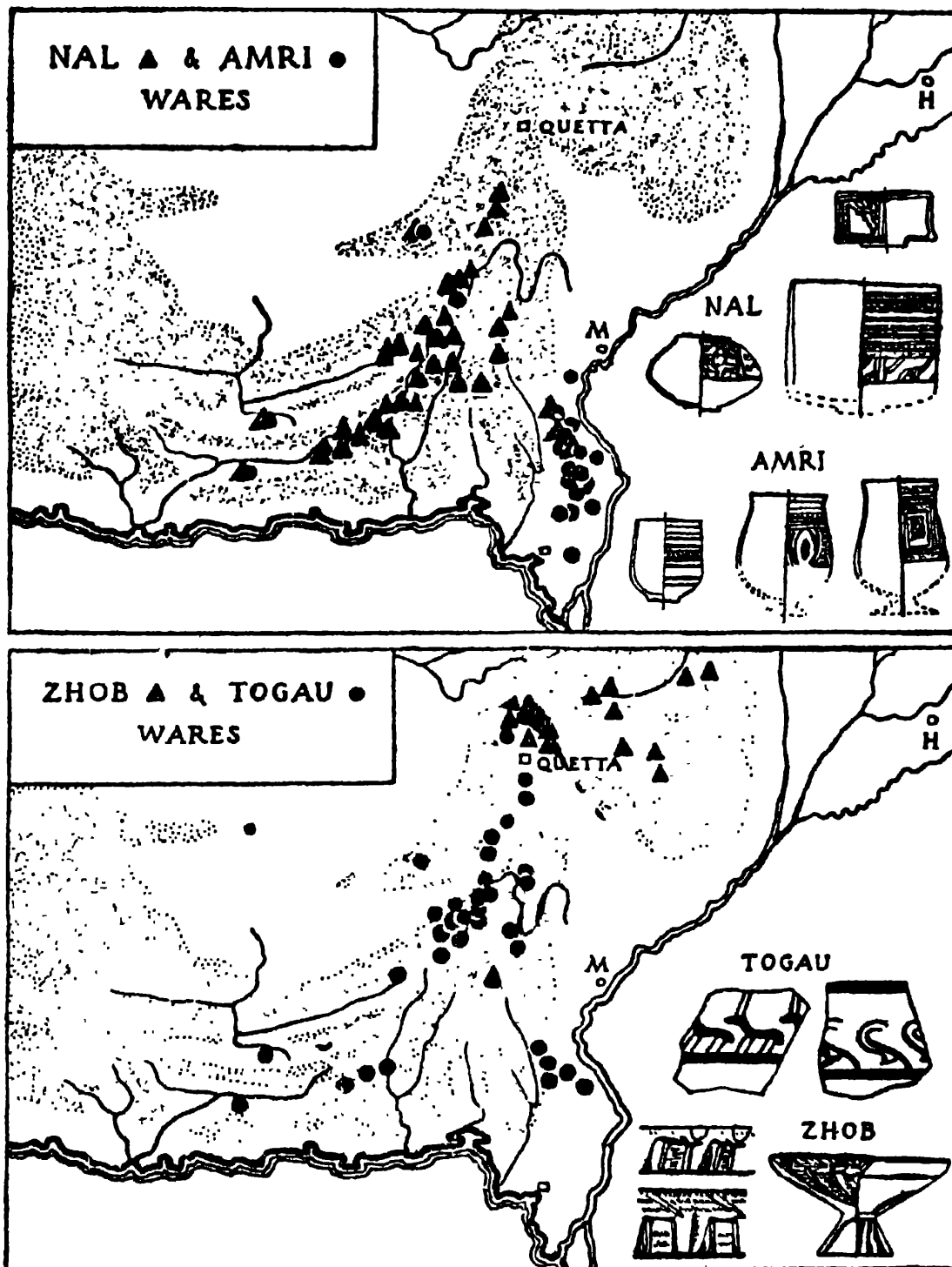


Fig. 20—Nal, Amri, Zhob & Togau Wares. (After Wheeler)
 unacceptable at Amri and Lohri, where, red and country buff wares have been found, "antedating and possibly overlapping the beginning of the Harappā culture"¹⁶, and (iii) twenty more

16. Wheeler, *opp. cit.* p. 13.

sites have been unearthed in the buff ware country group near about Quetta and spreading southwards where red ware has been found. And these are wheel turned with a red slip with animal patterns in black. The southern buff ware excavated near Quetta and extending towards south, has been compared with those found from a number of sites in Persia, at Amri and with the buff materials found below the Harappā potteries. This tends to prove that buff culture and Harappā discontinued due to change in fashion. This changeover dates back, at least, sometime prior to the date of Indus civilisation and at a conservative estimate this may be placed to a period near about third millennium B. C. or even earlier. It is thus apparent that the occurrence of red ware in buff ware country and buff ware in the red ware country nullifies, at least, to a great extent, the colour classification scheme. The Indus valley culture, therefore, can only be assessed on its own merit based on facts and not on hypothetical speculations and comparison by pottery cultures from Quetta, Amri-Nal, Kulli or Zhob valley, all of which were part of Vedic India but occupied by different tribes.

It has been held that different pottery groups of Baluchistan afforded the facility for comparison and timing the Indus civilisation. But the above mentioned contradictions prove that such a process is not fully comprehensive and should not be treated as infallible in a scientific investigation. As for example, the sequence of the strata at Kot-Diji shows sixteen successive layers out of which the three latest belong to the Indus valley civilisation. "A carbon dating for the uppermost Kot Dijian stratum (layer 5) is understood to be belonging to 2463 ± 141 B. C. and for layer 14 (the lowest but two) about to 2700 B. C."¹⁷. From this, the year 2500 B. C. has been taken to represent the hypothetical beginning of the Indus civilisation. This conjecture has not taken into consideration that the beginning of the Indus civilisation has not yet been found, and as such the time factor cannot be ascertained with

17. *ibid* ; p. 15.

even a minimum certainty from the excavated stratum at other sites. The entire elimination of an earlier culture by a new one as in the case of Kot Diji indicates only military subjugation, or probably total annihilation of the people resulting in the occupation of the site by a new people. Hence, the only correct inference that can be made from the examination of Kot Dijian site is, therefore, that the Indus people were in existence in 2600 B. C./2300 B. C. They had a fully evolved civilisation at the time. They occupied Kot Diji at about 2600 B. C. and they forced their own culture upon the people. Or, on the other hand, the pottery style was changed voluntarily by the people and Indus Style was accepted due to some reason or reasons unknown at present. Besides these, no other inference is possible, and if made, will be speculative and unworthy of scientific consideration. That the Kot Dijian culture was of an allied nature, when compared with the Harappān, is proved from the pottery decoration which is in conformity with the Indus pattern. The terracotta cakes which are exclusive to the Indus civilisation, were also found at Kot-Diji proving the same nature of the culture. The Nal potteries unearthed some miles west of Mohenjodāro, have been assumed to belong to a later period than that of Indus civilisation. If the Nal ware can be assigned to about 3000 B. C., as done by Dr. Mackey, the Mehi and the Lorali would be of an earlier date. The Indus pale and polychrome wares, which were also of local origin, if further ante-dates the red and black, the entire culture can be placed to a period between fifth and the sixth millennium B. C.¹⁸. If this is correct, the Indus valley period, therefore, coincides with the later Rigvedic civilisation. actually the Puranic period and the limits of the same may thus be assuredly fixed between the fifth millennium to the third millennium B. C. In fact, this period between 5000 B. C. to 3000 B. C. may be termed as the proto-historic period of Indian civilisation with its chalcolithic trend.

18. The Cultural Heritage of India : Proto Indian Culture, Prof : S. V. Venkateswara, M. A, vol. III, p/53.

Both Amri and Nal Cultures, and particularly that of Nal "may at present claim a substantially local origin"¹⁹. At Kulli and Mehri "the pottery has not been stratified and the interrelationship of its various elements is conjectural"²⁰. The Harappān affinity with these two, is however, proved by its black and red decoration, pipal leaves, and possibly, the "sacred braziers". The non-Harappān elements are the elongated animals, dots and circles and the crowding background recalling the same "horror vacui" appearing in the "scarlet ware of the Diyala region near Baghdad in early dynastic times after C. 2800 B. C."²¹. Thus, evidence shows that the Kulli-Mehri people had contact with both India and Bagdad in the vicinity of 3000 B. C. and were influenced by the pottery style of both the countries. Hence, the Indus civilisation was definitely much more older and more sophisticated to influence other people to adopt, at least in part, some of their styles of decoration. The lowest level at Chanhudaro shows evidences of Harappān culture, which, at a later date was superseded by Jhukar and Jhangar cultures. Below the present excavation level, at Chanhudaro, there is an unknown quantity which may eventually throw some light to disentangle the already entangled time factor in Indian proto-history. Further, Sutkagen-Dor, a port near the Arabian Sea, yielded materials with definite Harappān affinity. It played not an insignificant part in the coastal trade of the Indus valley with the west. At Amri and Dabarkot, the first near Quetta, and the second near Chanhudaro Harappān influences were noticed and at the later site Harappān occupation appears to be at the top level, which may indicate only occupation but not the beginning or the nature of the culture.

These in short, are the fragmentary evidences which introduce the Indus civilisation to us. Till further excavation are undertaken in Afghanistan, former N. W. F. P, and in the

19. Piggot, *op cit.* p. 14

20. *ibid*, p. 14

21. *ibid*, p. 14.

“profoundest depths of Mohenjodāro itself”²², full appreciation of the culture and its time factor will remain indeterminate. The inefficacy of comparison of nereby village cultures with those of Indus valley becomes glaringly prominent and the beginning of the Indus civilisation remains an unknown factor. The skeletal remains found at the sites yield only scrappy information. From these, it cannot be ascertained what race of people lived there. The pottery sequence places the civilisation to a period around 3000 B. C. when the Indus people were fully cultured and sophisticated having trade relation with other countries ; but in the absence of further information any assumption as to the begining of the culture remains conjectural and, therefore, scientifically incorrect.

The skeletal remains, so far analysed, evidently show that the people were of a mixed race with predominant Alpine and Mediterranean features. This gives a similarity of the culture to that of the later Vedic period. Particularly, the ‘upavita’ mode of drappery of the unearthed Indus statue and the various trefoils and tridents are in conformity with the idea of Indian Brahminic culture. The so-called “college” and the “citadel”, were probably the two meeting places of the city elders, the upper and the lower house or the Sabha and the Samity. The existence of scholastic establishments can be safely assumed from the Indus scripts existing in the seals. The absence of temples explains that idolatry was not encouraged by the State nor the worship of idols was a State religion as prevailing in early Mesopotamia. This is also in conformity with the Vedic idea of religion which was restricted to “Yajñas” or “sacrifices”. The idol worshippers as surmised from the unearthed statuette might have been the religious renegades who did not strictly adhere to the religious code of the time and such dissenters are mentioned many times in the vedic hymns.

The figure of the seated “Siva” engraved in one of the seals, without due and proper consideration, has been interpreted

22. Wheeler, *opp. cit* p. 16.

as having non-Aryan influence. Siva's dogma was anti-Vedic or rather anti-sacrificial, and not "non-Arya" as supposed by many. In fact there were many such anti-Vedic dissenters within the Vedic fold. Siva has been identified during the Brahmanic period, with Vedic "Rudra". So, the figure is susceptible of only one interpretation, and that is, the Indus civilisation, whenever it might have begun, extended to the post-vedic period when Puranic views were accepted by the people. Evidently, the Vedic influence was still the dominating feature as no temple was built even up to the late stage of the civilisation. The 'Linga' and the 'Yoni' as interpreted from some polished stones "mostly small but up to 2 ft. or more in height" and also from "other pierced stones" are not new in the old world. If any "non-Aryan" influence has to be found from these, most of the old world countries would be caught in the net. It is also probable that some of the Indus population belonged to people of other nations who indulged in these practices or to a people who surreptitiously indulged in this form of worship. Nor can it be denied that this cult did creep in within the people and formed a secret sect. The other terracotta figurines found at the site might have represented personal deities, as even in the earlier hymns of the Rigveda, there is evidence that some people within the fold were nonbelievers in the cult of sacrifice and resorted to the practice of worshipping minor deities for material benefit. Therefore, there is no concrete evidence of the nature of religion followed by the Indus people but the findings point to the Vedic tradition of sacrificial cult.

Donbtless, the Indus culture with its town lay-out, massive structures, colleges, citadels and the distinctive nature of its arts, craft and pottery stood alone from the rest of the Western Asian civilisations and was essentially Indian. The 'tilaka' in the forehead of the stone statuette, the Yogi Siva, the rosette of seven pippal leaves and the Goddess under the pippal tree accord the culture a strong Indian orientation and leave no doubt about its Indian origin. Of special interest is the humped bull. This was unknown in an originally wild state,

and the development of the hump was an Indian art. "The hump is described in numerous vedic hymns of the tenth Book of Rigveda"²³. So, although the culture is vaguely comparable with the contiguous western ones, it stands apart from these in many respects.

The commercial and trade connections of India with Sumeria were of great antiquity. This had continued for a long time till it suddenly came to an end. The length and the antiquity of the relationship may be gauged from the fact that at Ur, beyond the flood level, was unearthed three successive floor levels with 'al-Ubaid' pottery, flints, figurines and flat rectangular bricks and "actually in the house ruins under the flood silts of Ur", the excavator found two beads made of Amazonite of which the nearest source was thought at the time to be Nilgiri Hills in Central India, but subsequently determined to be from the region of Ahmedabad, Bombay. The red and black pottery is reminiscent of Jamdt Nasr period. Therefore, the two beads are of earlier origin and speaks of Indian trade or cultural connections with Mesopotamia. In case the beads were obtained from other sources, even then there is no denying that India produced finished beads in the pre-flood period. The flood is likely to have occurred prior to the fifth millennium B. C. Therefore, even before this period Indian culture was well established and their products were exported to a far away land, possibly by the Indian merchants about whom we hear so much in the Rig Veda. The post-flood connections of India with Sumeria was intimate and not a sporadic one. This was a continuation from the pre-flood days. Even at that time Indian fineries were in demand in Sumeria. Thus Indian influence is quite perceptible, at least, in post-flood Sumeria, if not before. Post-flood connections with Sumeria is evident from the Seatite circular seal, with a humped bull design inscribed with distinctive Indus characters found in a group of graves. The graves belonged to the

23. The Cultural Heritage of India : Proto Indian Culture : Prof : S. V. Venkateswara, M. A, vol. III, p. 53.

'so-called' second dynasty of UR, shortly before the time of Sargon of Akkad, who had flourished round about 2350 B. C. In the royal cemetery, prior to Sargonid period, carnelian beads corresponding to those found in the Indus valley were also unearthed. The date of the same is likely to be somewhere near 2700 B. C. During the Sargonid period, quite a number of seals, typical of Indus valley characteristics, were also found. Existence of these materials of so personal a nature implies close relationship and direct connection with India and by 'Sargon's time, if not before (as the seal from the tomb suggests) trade between Sumer and Indus valley had obtained such proportions that Indian business firms at Mohenjodāro and other towns found it worthwhile to have their Indian agents in residence in the towns of the Euphrates valley'"²⁴.

Excavations by a Danish party under Dr. P. V. Glob at Bahrain and Kuwait have also yielded more than five button seals. These have been claimed as having Indus influence and evidently, Indian contact was also there. These contacts can be traced further along the coastal towns of the Middle East, especially at Ur, since the pre-flood days. Further, the distinctive Indus seals have been found from Kish, Tell Asmar, and Tepe Gawra belonging to Sargonid (2350 B. C.) or earlier periods and from Lagash belonging to the Larsa period. The seal found at Kassite level at Ur was supposed to have a doubtful stratigraphy and that from Hara in Syria (2000 to 1750 B. C.) which depicts the head of an Indus bull, may have had a Kulli influence²⁵, although, needless to say that the presence of the hump is a distinctive Indian feature.

The Military expedient of the Indus civilisation was not adequate as evidenced from the unearthed implements. Except the chert blades and the copper or bronze implements the items include spears knives, short swords, arrow heads and axes. The foreign influence on the Indus military implements was the pottery models of two shaft hole axes, like that of the

24. Wooley, Sir Leonard, *Excavations at UR*, p. 98.

25. Wheeler, Sir M, *opp. cit.* p. 75

al-Ubaid period of Mesopotamia. A copper axe-adze from Mohenjodāro, bears similarity to that found in Northern Persia, Faskan and Maikop. The baked clay missiles were probably thrown against the enemies with the help of some type of stone slinger or catapult. In general, the lack of military consciousness and the underdeveloped implements imply an easy time with no menacing enemy on the borders, at least during the late phase of the civilisation. This seems to be in accordance with the later Védic tradition of the tenth book, where stories regarding previous fights were frequently repeated to glorify the past. The Indus tradition in military matters can, thus, be put at par with the later Vedic tradition and that of the early Brahman period. The mixed implements made of bronze and stone speak of the Chalcolithic character of the civilisation.

Some of the stone sculptures found in the Indus valley have been considered "monumental products" and the models made in faience were "abundantly familiar" to the Harappāns. The process, a complicated one, "was already known to pre-dynastic Egypt and to the fourth millennium Summer"²⁶. In view of the pre-flood connection with Mesopotamia, whether the process was adopted by the Egyptians and Sumerians from India, or vice versa, is only a matter of conjecture. The religion followed by the Indus people has remained obscure. The citadel and the so-called college have given rise to the impression that the people were controlled by a religious hierarchy but the elaborate establishments might have simply been educational institutions, the existence of which is proved beyond doubt from the Harappān scripts. It is also not unlikely that the halls were, in addition, utilised as council halls for the meeting of the "Sabha and the Samity" to consider affairs of national importance.

Many instances of Indus script have been found in the seals, tablets, pottery stamps and in the graffiti. Throughout the entire period of occupation of the towns the script appears

26. *ibid* : p. 75.

to have remained unchanged. Although, the script still remains unread, the uniformity and the stability of the characters speak of the mature nature of the alphabets. These alphabets, or pictographs as believed by some, covered most of the requirements of Indus life, whether educational or commercial. So far only 396 signs have been listed and the fact that "the earlier and the more experimental Sumerian script employs more than twice the number"²⁷ testifies to a maturity, the earlier stages of which are still unknown. It has been speculated that the script is pictographic. Prima facie, there is no evidence till the script is read; yet the full maturity testifies to an antiquity which could not be achieved within a short period and the existence of some sort of educational system whereof no evidence has yet been unearthed. The existence of art and crafts has been found and that of literature cannot be ruled out. The possibility of the existence of some sort of religious literature and that of mathematics to enable the businessmen to conduct their day to day business efficiently in foreign lands, is also self-evident. The art of writing has been existing in India for a long time. Those who wanted to become religious leaders, had to learn several scripts. In Jaina 'Samavāya Sutra' and "Pragnāpara Sutra" references to eighteen different scripts are available. Buddhistic "Lalita Vistāra" enumerates sixty-four kinds of scripts. In all these, however, the Brahmi script tops the list and it is not, therefore, improbable that the Indus script was the original Brāhmi script used by the Vedic Indians. Speculation is also rife that "the script on the seals is Indian and Aryan. It is the earliest known form of Brahmi alphabet as opined by prof. Langdon"²⁸. We have been assured authoritatively that the script does not bear any relationship with any of the known scripts of the old world. Therefore, since the mature script was found in use in the Indian soil from an unknown period of antiquity up to the period of the Indus civilisation, this should naturally be considered as the earliest

27. Wheeler, Sir M, opp. cit. p. 87,

28. The Cultural Heritage of India, vol III, pp. 53.

known Brahmi script. But, till this is read, it remains a speculation.

Quite a considerable number of weights belonging to the Indus civilisation have been investigated. These were found to be extremely accurate. These weights were generally made of grey chert. The specimens did not bear any marking, were very well defined and ran in the ratio of 1, 2, $2\frac{2}{3}$, 8, 16, 32, 64, 160, 200, 320, 640, etc. to 12800. From this, number 16, can at once be recognised as the predominant multiple and this unit is equivalent to 13.625 gm of modern weight. The system is binary in the lower, decimal in the higher and fractional in the thirds. The multiple of number 16 has been considered as of "traditional importance in early Indian numerology, surviving indeed in the modern coinage of 16 annas to 1 Rupee"²⁹. In addition to the coinage system it is also linked with the system of weights in force in India, which is 16 Chittaks = 1 seer and 40 seers = 1 maund (= 640 seers). In the land measurement scheme, the multiple of 16 is also predominant : 16 Chittaks = 1 Kotta, and 20 Kottas = 1 Bigha (= 320 Chittaks). In some parts of Northern India, land measurement is done through a different unit : 1 Bigha = 20 Kottas (= 320 ch.) = 400 Dhur = 8000 Dhurki. Here also the multiple of 16 has been maintained. In south India, the land where the so-called Dravidians live with whose ancestry the Indus valley culture has been sought to be identified, the predominant multiple is 12. For liquids, grains and pulses the system is : 1 Kalam = 12 marakkal = 36 padies = 288 Alaks ; for vegetables, sugar and spices the system followed is 1 maund = 8 virs = 320 palams = 960 tolas. The Harappān unit of weights is thus more akin to that existing in northern India. This shows the predominance of the northern or Vedic nature of the Harappān culture and not "non-Aryan" as inferred. The Harappān system of weights is, however, extremely efficient. Possibly they catered for a people who demanded merchandise in the ratio of a quarter or

29. Piggot, *opp. cit.* p. 181 ; also Wheeler, *opp. cit.* p. 66.

third in the multiples of 16. That is, if anyone wanted $1\frac{1}{4}$ of 16, the unit of 16 and a 4 could be used and $1\frac{1}{8}$ of 16 could be made available by a 16 and $2 \times 2\frac{3}{8}$ and so on for any quantity. The adoption of the multiples of 16 is very interesting. This number represents the sixteen kalas (epochs of the moon between the new moon and the full). The weight 12,800 (800×16), represents a number which is almost equivalent to half the number of years taken by the Sun to complete a full precessional cycle and further, in northern India the musical rhythm of the 'Trital' is divided into 16 parts. All these prove the northern nature of the system where the Vedic Indians lived.

The system of length measurement in the Indus valley also followed a strict rule. These were accurately divided into the smallest units of 0.264 inches, with a mean error of 0.003 inches. A graduated scale in which nine divisions have been preserved shows five demarcation by dots measuring 1.32 inches which brings the "foot" to 13.2 inches. This system of measurement is comparable with those used in many of the old world countries. Another scale from a bronze rod at Harappā shows the unit to be of 0.367 inches relating to a 'cubit' of 20.62 inches. The measurements of Indus valley architectures conformed to one or the other unit. The rationale of the system is now lost to us but in all the measurable areas of the cities, multiples of one or the other system was adopted. The Harappān rod showing 0.367 as the unit, indicates that the people had a somewhat new idea of measurement, possibly necessitated due to exigencies of meeting the demands of outside business men who had trade relations with the Indus people.

These in brief, are the evidences revealed from the available data of the Indus civilisation. On this evidence occidental Archaeologists and Historians have presumed to give judgement on the antiquity of Indian civilisation. The verdicts so far given can be summarised into three main categories ; firstly, that the anterior limit of the Indus civilisation pertains to a period from about 2500 B. C. to about

1500 B. C. ; secondly, that it was a “non-Aryan” civilisation and thirdly, that the “Aryans” invaded India at about 1500 B. C. and the Rigvedic references to the fights between Indra and the “Dāśas” or the “Dasyus”, which terms were interpreted to mean the “non-Aryans,” took place between the Indus people and the invading Aryans. It would be shown later that the available facts are liable to different interpretation.

CHAPTER IV

Vedic India

Undoubtedly, evidences prove that the Vedic Indians encountered great difficulty and obstruction in the process of their temporal expansion. The people who had settlements nereby did not yield without a fight, and the fights were severe and numerous. More cultured, better organised and better equipped, the Vedic Indians had quicker mode of transport and possessed more sophisticated weapons. Consequently, they gradually expanded on all sides and adopted the vanquished in their own folds. The locals were very brave and great fighters ; but in contrast to the attacking Indians, they were dark and loosely termed as 'Dāśas' or 'Dasyus' or 'Rākṣasas', etc. as an indication of their inferiority. During the Mahābhārata period, when the progenies of the early Vedic Indians reigned supreme in the land, the racial admixture was a *fait accompli*. Even then, the terms 'Dāśas' and 'Dasyus' were also used to imply the significance as it did before. For example, Arjuna¹ defeated the 'Kamvojas', the 'Daradas' and conquered the 'Dasyus' of the north-eastern countries. After the Bhārata war, the Pāṇdavas defeated seven tribes of the 'Dasyus' called the 'Utsavas' of the mountainous regions. In Dronaparva², the descendant of Śini³ killed thousands of 'Kambojas', 'Śakas', 'Śavaras', 'Kirātas' and 'Barbaras' and made the earth full of blood. In Śāntiparva³ there is the story of a Brahmin of the middle countries, who went to the kingdom of the 'Dasyus' to the north and lived there for some time. Thus, only inferiority is implied in the use of these terms and not thieves or slaves.

The dark complexion of the 'non-Āryas' has been the subject matter of many hymns, such as, "Indra destroys the

1. Maha Bharata : Sava : 26. 23-24.
2. Mh Bh. : Drona : 119 : 41-43
3. Mh. Bh. : Santi : 168.

dark skinned”⁴ “Indra, the killer of Vritra, devastated the dark skinned dasa soldiers”⁵, “Worship that Indra who killed the dark non-Aryans with the help of Rijiśva”⁶, “You have killed fifty thousand dark skinned dasyus”⁷, “Being afraid of you the dark people move about being separated from each other”⁸ and “He burns the people who do not perform the the Somadhārā Vrata and by magic turns away the black”⁹. Apparently during the Rig-Vedic times, the word ‘Varṇa’ indicated the people represented by the Ārya linguistic group and their different clans and sub-clans and not the four castes, viz, Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra. In a hymn¹⁰ the composer prays that “May the Gods destroy the anger of the Dāsas and let our Varṇas be taken to a pleasant state” or that “Indra has killed the Dasyus and has saved the Ārya Varṇa”¹¹. This clearly indicates that the word ‘Varṇa’ was used in the clan sense and not in terms of caste.

The physical appearance of the dark people was markedly different. This difference, and not inferiority, gave rise to the attitude of superiority of the conquered over the vanquished. Some of the non-Āryas, in addition to their being dark in complexion, were snub-nosed and their olfactory organ has been the subject matter of many Rigs, e.g., “Manu conquered the noseless people”¹² or “Oh leaders : you have destroyed the magic of the dāsas with nose like a bill”. It has even been stated that some had nose like hoofs¹³ denoting the difference in the structure of this organ as compared with those of the Vedic Indians. Whether fully or partially true, it has been stated that some of the “non-Āryans” used to eat raw meat,

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4. R. V. I. 130. 8.
 5. R. V. III. 20. 7
 6. R. V. I. 101. 1:
 7. R. V. IV. 16. 14
 8. R. V. VII. 5. 3.
 9. R. V. IX. 73. 5.
 10. R. V. I. 104. 2.
 11. R. V. III. 34. 9
 12. R. V. IV. 45. 6,
 13. R. V. X. 44.9 ; 10 87 12,

and some practised cannibalism. In a hymn¹⁴ the composer prays, "Oh Agni, thou who art born with the Vedas, chew the cannibals after tearing them to pieces", or "Oh Agni : destroy the cannibals"¹⁵, or the prayer to Agni "to tear the heads of those who colour their body with human flesh, horse flesh or with the flesh of other animals"¹⁶ speak for itself. Probably, this sprinkling of flesh and blood over their body, during war or during undertaking some major encounter was a part of their primitive sacrificial rites to appease their Gods just as the Vedic Indians performed "Yajña" to propitiate Indra before setting out for any difficult encounter. These primitive "Non-Aryans" or "Pre-Aryans", therefore, could not have established such highly evolved civilisations like that found in Indus Cities.

The question that has intrigued many scholars in the past and baffles many at present is whether the "non-Aryans" referred to in the Rig-Vedas are the ancestors of the present speakers of the Dravidian group of languages. Scholars find a marked distinction between the primitive people of the hilly tracts and jungles and the civilised inhabitants of the fertile lands. This distinction is not merely cultural ; and some ethnologists hold that the difference is of the racial origin. Mr. Thurston, for example, states that, "it is the Pre-Dravidian aborigines, and not the later and more cultured Dravidians who must be regarded as the primitive existing race These Pre-Dravidians are differentiated from the Dravidian classes by their short stature and broad (platyrrhine) noses. There is strong ground for belief that the Pre-Dravidians are ethnically related to the Veddas of Ceylon, the Talas of Celebes, the Batin of Sumatra and possibly the Australians"¹⁷. And hence, the ancestors of the present Dravidian speaking people were not the "Dāsas" or the

14. R. V. X. 87. 2.

15. R. V. X. 87. 7.

16. R. V. X. 87. 16.

17. Thurston—The Madras Presidency (p. p. 124-25)—in 'The Cambridge History of India' : Vol.—I : P. 36.

“Dasyus” mentioned in the Rig-Vedas. This belief was fostered by the existence of a group of Dravidian speaking people in the mountainous region of Baluchistan known as the ‘Brāhui’. It is quite likely that there has been a fusion between the Āryas, the Drāvidians and the aborigine elements in the present society “while the representatives of aborigines are still to be found in the fastness to which they retired before the encroachment of the new comers”¹⁸. Controversy exists regarding the origin of the Drāvidians and no satisfactory explanation to the existence of ‘Brāhuis’, a large body of Dravidian speaking people in the mountainous regions of Baluchistan, has yet been found. Some consider them as the survivors of Dravidian invasion into India in the ‘Pre-Ārya’ days ; others think that this colony marks the limit of Indian immigration into Baluchistan. On the hypothesis that “all the great movements of peoples have been into India” the former view has been accepted by some. While it has been held that the Aryans poured into India as an aftermath of a migratory movement from the west, the fact remains that within the recent historical period, civilisation has moved from east to west. In fact, western Europe was the last to be civilised. Also the possibility of the Indians migrating towards Iran and further west cannot be ruled out, and deserves serious consideration. Similarity of the Sumerian and the Indian ethnic types also strongly supports their common origin, and till now Sumerian origin is shrouded in mystery. It is, therefore, not improbable that “the Sumerians came into Western Asia from India”¹⁹ during a migratory movement when racial fusion was already an established fact.

The ancient “Indian” civilisation could not as yet be dated. The antiquity and the process of its development could not be affirmed with certainty. Prof. Max Muller stated that the “Āryas” migrated from the west, whereas according to Prof. Macdonnel there is nothing to show in the Vedic mantras

18. —ibid—Vol. I, pp. : 36-37.

19. —ibid—Vol. I, pp. : 38 (Foot Note).

that they knew of any place outside the Indian geographical limits. Such a major event has not been preserved in the Vedic mantras or such a tradition has not even been remotely mentioned. The Vedic mantras were apparently composed in the Punjab and from the internal Vedic evidence, the Indians knew of no other land, nor did they consider this land as foreign to them. They lived their short earthly lives here, fought here and died here as their forefathers did.

The Vedic Indians not only had to fight the 'non-Āryas' for expansion of their territory but also fought other clans for various reasons. The history of such strifes is interesting in so far as it is connected with the migration of the vanquished towards west. The tribes that took part in all these strifes can, at best, be limited to a few, who, in between their punitive wars with the aborigines, fought with each other for superiority. Some of the Indian families mentioned in the Rig-Vedas partially correspond with those found in the Brāhṇas and "a series of the most important race names given in the Rik-Samhita have vanished wholly, or as good as wholly, in the Brahmana e.g. the Purus, Turvasas, Yadus, Tritsus and so on. Vice versa, of the names of the Kurus and the Panchalas, which stands in the front of the Brahmana, not one is named, directly at least in the Samhita"²⁰. It has been suggested that the Krivi tribes of the Rig Vedas are the Pāñchalas of the Brāhmaṇa period. One of the most important among these tribes who settled in the middle country, later known as the Brahmāvarta, was the Bhāratas and fragmentary allusion of a very important historical event is the conflict known as the battle of the ten kings in which these tribes were all engaged. The prominence of the Bhārata tribe continued even upto the Brāhmaṇa period and they were renowned as the followers of correct rules and procedure and "the knowledge of the Bhārata custom is freely designated as something which not everyone has"²¹.

20. Dr. Hermann Oldenberg—Buddha, His life, His doctrine, His order, pp. : 401.

21. —ibid—pp. : 407.

The historical position of the Tritsus, whose brilliant victories are so much celebrated in the Vaśiṣṭha hymns, can be placed within the clans or the circle of stock from whom the Kurus emerged, and they played a very prominent part in the Indian pre-history. The Tritsus have been declared by Prof. Ludwig as identical with the Bhāratas²². And in a hymn²³, Divodāsa, the grand father of the famous Sudāsa of the battle of ten kings' fame, and the Bhāratas have been united with a prayer. Historical position of The Tritsus thus merges with that of the Bhāratas. Prof. A. B. Keith has identified King Sudāsa²⁴, as a Bhārata King of the Tritsu family, who, according to tradition, led his army against the combined forces of ten tribes and defeated them on the bank of river Pūruṣṇī. Five tribes out of these ten are not very well known. They are the Alinas, the Pakthas, the Bhalanases, the Śivas and Vishanins. The names of the remaining five are better known in the Rig-Vedas. They are the Anūs who dwelt on the bank of river Pūruṣṇī, the Drūhyus, the Turvaśus, the Yadūs and the Purus who had their home by the river Sarasvatī, and were the close neighbours of the Bhāratas. The Victory of Sudāsa on the Pūruṣṇī did not allow him to remain complacent. He was compelled to return to his kingdom to meet the attack of King Bheda, under whom the tribes of Ajas, Śhigrus and the Yakṣhas were combined. There also he was fortunate enough to defeat his new enemies by the side of the Jamunā. The Kurus, were, at one time, the chief bearers of the Vedic culture and 'later evidence', says Prof. Keith, 'enables us with fair certainty to connect with the Purus the princely name of 'Ikṣhāku' a name which has only once occurred in the Rig Vedas'²⁵.

Indiscriminate use of the terms 'Dāśas' and 'Dasyus' has been made in the Vedic literature to denote those who

22. Mantraliterature : P. 175.

23. R. V.—VI. 16. 4-5

24. The Age of Rig-Veda. Chapter IV. The Cambridge History of India Vol. I, p. : 73.

25. —ibid— Vol. I-P/76.

were opposed to the aims and ambitions of the Vedic Indians and "no criterion exists by which references to real foes can be distinguished in every case from allusions to demonical powers"²⁶. Tribes referred to as the "Dāśas" or "Dasyus" are the Ilībicā, Dhūnī, Pipū, Vārchin and others. Notable among them are the Śambaras, who, as already stated, were the greatest enemy of Divodāsa. The chief difference between the Dāśas, Dasyus and the Vedic Indians appears to have been based on cultural dissimilarity. The overthrow of the aborigines has been the main exploit of the Vedic Indians throughout the early Rig-Vedic period though at a later date intermixture and fusion between them became an established fact. The hatred expressed by 'Āryas' for these aborigines was second only to those who did not believe in the "Ārya" Gods, or those who were Phal'us worshippers. This practice, which was a relic of the pre-historic past had entered into the orthodox society probably as a result of intermixture and close contact with the local tribes who indulged in such practices.

The Rig Vedic period was essentially an agricultural period. Most of the people were engaged in agriculture, and even the highest in the society had to till the land. That this was a vocation not to be undertaken by the elite did not enter their mind and all the people were bound by a bondage of common interest. Even during the period when they roamed about in quest of land and water in different groups, they had been living within the framework of a society. Isolated groups or clans, though not politically united had a religious cohesion between them. In such an environment where no work is considered too low, people select their trade according to their ability and remain satisfied with their engagement. Such evidences are not wanting in the Rig-Vedas. In a hymn²⁷, the composer states that the carpenter works with the wood, the healer works for his patients, and the *stotā* (=he who

26. —ibid—Vol. I, p. 76.

27. R. V. IX. 11. 2

recites the mantras during a sacrifice) works for the performer of the sacrifice. He goes on, "Look ye, I am a composer of verses, my son is a healer and my daughter churns barley on a grinding stone. We are all doing different works." Thus, people did any work that was necessary and the same individual had to perform jobs of different nature. The children of Vriṣṇu, a family of Vedic stalwarts, worked as carpenters²⁸, and were reputed to be very efficient at their trade. Consequently, they were respected members of the society.

Human beings were, at one time, known by the name 'Charṣhani' which means cultivator, or by 'Kriṣthi' which means 'he who cultivates'. In the Rig-Vedas, the words "Visva-Charṣhani" has been used to indicate the entire mankind and sometimes Gods have been termed as "Charṣhaninām-Rājā" and "Agni" or "Fire" as "Charṣhaminām-Hotā" meaning king of the mankind or the performer of sacrifice for the mankind. In a hymn²⁹ there is an advice, "Do not indulge in playing dice, rather cultivate" and the "Charṣhanis" glorified Indra³⁰ by. "Adra Mantra, Sāma Mantra and Gāyatrī Mantra". Hence, cultivation was not despised. On the contrary, it was held in reverence. During the period, the composers of the hymns admired nature to whom they offered their sacrifice. As time went on, the idea developed that it was not they themselves but the Gods through them, by spiritual inspiration, composed these hymns. Everything they did was attributed to the influence of some supernatural power of which they were the repositories, and to maintain this fable they deviated from the clean and wholesome life which they led during earlier time. Not that this belief did them no good. This idea was the forerunner of spiritual idealism of the Upaniṣadas. From this their search for the 'Ātman' or the self began. From this time they found in everything, physical and spiritual, the

28. R. V. IV. 16. 20 ; X. 39. 14.

29. R. V. X. 34. 13

30. R. V. VIII. 16. 9

guiding force of some supernatural power. They became thoroughly convinced that human beings with limited energy and limited power are unable to perform anything if it is not in tune with the will of the supernatural, which they termed God. Hence they sought help from outside. Gritsamad prays "Oh Brahmanṣpati ; as the sun creates his rays by his own power, so do you create all the mantras"³¹ ; Bharadvāj says³² "Oh Indra of the many deeds you create new mantras in the sacrifices" ; Nārada prays³³, "Oh Indra create mantras like the olden days and listen to the prayers of the performer." Such instances are many. In many places the mantras have been referred to as "Devakṛita" or made by Gods, and in others the Gods have been mentioned as the creator of the prayer hymns. Thus, There was a tangible change in the mind of the composers. In the earlier period they had thought that they were the composers of the hymns but now, the idea took firm root that the Gods made their intellect sharper³⁴ and composed the mantras through them.

But in spite of all these, the Vedic Indians were predominantly cultivators. They used to till the land with ploughs and bullocks as we find in a hymn³⁵, "As barley is sowed after the bullock tills the land ..". Their custom was also to dig wells but they ordinarily preferred river water for cultivation³⁶. Several hymns substantiate the truth of this. In a hymn³⁷ the composer says "We use water from the hole which is always full of water" and other references to wells³⁸ are also available. Tank and canal water were also used for irrigation and reference to 'Kūllyā',³⁹ which indicates a canal or a tank

31. R. V. II. 23. 2.

32. R. V. VI. 18, 15.

33. R. V, VIII. 13. 7

34. R. V. VI. 47. 10.

35. R. V. I. 176. 2.

36. R. V. X. 161.

37. R. V. V. 50. 3.

38. R. V. I. 105. 17 ; V. 78. 7 ; X. 107. 10.

39. R. V. III. 45. 3 ; X. 43. 7.

is also found. In certain areas, people had to depend on rain water and many such prayers are found in the hymns. There were draughts and the people performed sacrifices to propitiate angry Indra. It is said that during King Śāntanu's time there was no rainfall for twelve years, and when the famine condition became intolerable the king performed a sacrifice where his elder brother Devāpī was the priest and composed hymns (Sūkta)⁴⁰.

In many hymns references to healers are found and they collected medicinal herbs. In treating their patients, in addition to the application of these herbal medicines, they prayed for their recovery : like "Oh mothers (herbs), you have hundred homes and thousand birth places. Oh herbs with hundred qualities make my patient free of disease" ; or "Oh herbs, banyan tree is your house and palāś tree is your residence. If you do good to this man I shall obtain a cow from him" ; or "As the King presents himself before the council so also the Brahmin to whom the herbs present themselves are called Viṣhakas. He saves the patient and kills and turns out the disease". At one place the healer states, "I have collected the herbs Asvavati, Somavaty, Urjayanti and Udojas to destroy the disease of this man" and at another, "Oh herbs his disease vanishes in whose body and glands you enter" indicating that the healer was keen to have his patient cured. This task was undertaken as a profession and as at present they accepted money for it. Outside appliances for quick recovery was not unknown and metallic appliances were even used at that early period. Vispala, King Khela's wife had used such an appliance when her feet was torn away in the war and the healer prays to the Aśvinikumārs⁴¹, "Oh Aśvis the feet of Viśpalā, the wife of King Khela was torn like that of a bird in the warfield. You gave her metal feet by night so that she can go to the war again". Further references to Vispala's use of metal feet are also found in other hymns⁴². Thus, even in those days, it

40. R. V. X. 98.

41. R. V. 1. 116. 15.

42. R. V. 1. 118. 8 ; 1. 112. 10.

seems that the doctors knew their business. They were not wanting in efficiency and this science was fully developed in this country.

Chariots were the only quick mode of transport. These were used by the noble and the rich. At wars, this vehicle was also used by the war lords. Vrigus, the famous composers of the vedic hymns, were renowned workers in this art and references to these are found in several hymns. In one hymn ⁴³, the composer Vāmadeva says “as the Vrigus construct chariot, so also I am making this stotra” or the woman Ghoṣā says ⁴⁴, “Oh pair of Aśvis ! as the Vrigus construct chariot so I am making this verse”. This implies notable achievement of the Vrigus in this sphere. The worker in wood had a place of honour in the society. He was carpenter, joiner, wheelwright in one ; and the fashioning of the chariots is a frequent source of metaphor, the poet comparing his own skill with that of the wheelwright ⁴⁵. People went to the sea and used boats. Vaśhiṣṭa went to the sea by boat ⁴⁶, Vūjji, the son of a King came back on a boat with hundred oars ⁴⁷ and mention has been made of “Nāu” and “Plava” indicating boats and its implements. The art of weaving was also known ⁴⁸ and two women sat together to weave the cloth ⁴⁹. Sewing was done with needles ⁵⁰ and shaving was not unknown. People shaved their beards and in one hymn ⁵¹ it is said, “Oh Agni ! when the breeze increases your glow, it seems as if you shave the earth just as the barber shaves the beard”. In another ⁵² the composer prays, “make

43. R. V. IV. 16. 20

44. R. V. X. 39. 14.

45. The Cambridge History of India, Vol. I, P. 89.

46. R. V. VII. 88. 3.

47. R. V, I. 116. 5.

48. R. V. 61. 4, VII. 33. 9, II. 3. 6.

49. R. V. II. 38. 4.

50. R. V. VII. 18. 17 ; II. 32. 4.

51, R. V. X. 112. 4.

52. R. V. VIII. 4. 16,

us sharp like the razor in hand". Many metal implements were in use and the makers were called the 'Kārmārs'. They used a bellow or a similar implement to increase the heat ⁵³. The art of smelting was not unknown. In a hymn, it has been stated that Brahmanṣpati creates everything just as the smelter melts metal and makes implements from it. It appears, therefore, that the worker in metal was also a very important member of the society. Gold ornaments were made by goldsmiths ⁵⁴ and ornaments for hand (Hasta-Balaya) ⁵⁵ and necklaces ⁵⁶ made of gold were used by the ladies of the time. It can, therefore, be assumed that the science of metallurgy was not unknown to the Vedic Indians.

Potteries were in use and the Vedic Indians used burned earth for constructing these. Water and wine were not kept in unburnt earthenware. Vessels made of hides and skins were used for keeping curds, wine, water, mead etc ⁵⁷. To prepare Soma, a kind of light wine used during sacrifices, vessels made from cowhide were used, and therefore, some method must have been evolved to tan the raw hides. Hide ropes were used ⁵⁸; soldiers used armours made of cow or buffalo hides, and unless tanned, they could not have been utilised for human use. During the period of the Bhāgavata, women had no right to the Vedas. Yama, in his smṛiti has declared that in ancient times women used to wear 'Upavita' and had the right to teach the Vedas. They also could be preceptress of 'Sāvitṛī Vacaṇa' or Gāyatrī Mantra'. Many women composers of hymns are found in the Rig Vedas and among them Ghoṣā, Kākṣīvatī, Visvavārā and Apālā are famous; Visvavārā used to perform the jajñic sacrifices and a hymn states ⁵⁹: "Visvavārā faces the east, worships the Gods

53. R. V. X. 72. 2,

54. R. V. V. 58. 2,

55. R. V. V. 54. 11,

56. R. V. VIII. 20. 6

57. R. V. VIII. 5. 19.

58. R. V. X. 60. ; IV. 57. 4.

59. R. V. V. 28. 1.

and is going towards the fire (Agni) with the sacrificial pot (Havya pātra) in hand".

Dead bodies were disposed off during the Vedic period (i) by throwing away in water or on land, (ii) by burying, and (iii) by cremation. Generally, the disposal of the dead depends upon the way of living of the people. The Sannyāsīs (monks) and the gypsies throw away their dead. The permanent residents of a thickly populated locality practice burial or cremation method, and' during the Vedic period all the three methods were found to have been in use. In Atharva-Veda ⁶⁰, it has been stated "those who are buried, burned or kept at a high place, Oh Agni, call those pitris to take the Habi". The similarity of the Irānian custom of disposing of their dead in the manner mentioned in the above verse is quite striking. Apparently, those who went away from Āryī-Varta (Irāniān = Arrien Vaja) to their present habitation in Irān (Persia), probably practiced their old custom of keeping their dead at high places and have them fed by the scavenger birds.

The following were some of the social customs prevalent during the Vedic period. The childless widow got the property of the husband ⁶¹. Parents gave away their daughters in marriage adorned with clothes and ornaments ⁶² and presentations were given to the daughter and her husband ⁶³. Brothers used to give valuables and livestock to their sisters and the chariot that carried the presentations was the first to go ⁶⁴. The bridegroom was also decorated with ornaments ⁶⁵ and although the women folk were not kept in purdha they used veils ⁶⁶. During somajāg, the girls, seven in number, used to press the soma plants ⁶⁷ and the

60. A. V. 18. 2 34,

61. R. V. X. 102 11

62. R. V. IX. 46 2; X. 39. 14,

63. R. V. I. 109. 2,

64. R. V. X. 85. 13,

65. R. V. V. 60. 4; X. 78. 7,

66. R. V. X. 106 4. VII. 56 16,

67. R. V. VIII. 17. 7; VIII. 26. 13,

daughter of the house milked the cows ⁶⁸. Girls weaved clothes. Wheat, barley and rice were used for food ⁶⁹ and women carried water in pots ⁷⁰. Girls liked fineries ⁷¹, and adorned themselves with ornaments ⁷². People admired beauty ⁷³. In the family, husband was the master and the wife although mistress of the house was dependant on him. The morality of the ladies of the time appears to have been high and in none of the Vedas any sign of polyandry is found. Marriage between brothers and sisters or father and daughters was not allowed and child marriage was unknown. Women had freedom to choose their own husbands. The Head of the family was the owner of the property and individual ownership over movable property was already established. Land for cultivation was owned by individual families and these lands belonging to different families were separated from each other by a demarcation line. Time to time re-distribution of property was not deemed necessary as, although there might have been hunger for land, it was there for the taking by the superior 'Ārya' community. The leader of the village was called the 'Grāmaṇī' and he was invested with both military and civil powers and 'Grāma' was probably a unit to denote a village and "the subjects as a whole made up the Jana, a term which in vedic use denotes either the individual man or the collective manhood or the tribe as a political unit" ⁷⁴. As for their food the Vedic people consumed milk or milk products mixed with grain. And ghee (clarified butter) was used both as food and as an offering to the Gods. Cakes were made with flours mixed with milk ; honey and butter, vegetables and fruits consisted not an inconsiderable part of their dietary. Meat was consumed during marriages sacrifices

68. R. V. IX. 66. 8.

69. R. V. X. 26. 6 ; VI. 47. 23,

70. R. V. X. 131. 2 ; 1. 16. 2. X. 94. 13.

71. R. V. 1. 191. 14,

72. R. V. X. 114. 3 ;

73. R. V. VIII. 62. 9 IV. 58. 9 etc.

74. The Cambridge History of India, Vol. I, P.82.

and also at other times and intoxicating drinks distilled from grains were not unknown. Soma was used exclusively for sacrificial purpose and the use of Surā, the other and stronger kind of drink distilled from grains was not approved of by the priestly community as it induced arrogance and gambling. Music was in an advanced stage of development and various types of instruments were used while both males and females were known to indulge in dancing.

Thus lived the Rig-Vedic Indians. They knew only the Himālayas or the Himavanta to the north, probably because one of its peaks, Mujaṃvanta, was the source of Soma plant from which juice was prepared for sacrifices. But the tract of land at the south of the Vindhya Hills was unknown to them. The rivers mentioned in the Rīgvedas are the Vitastā (Jhelum), Asiknī (Chenab), Pūruṣṇī (Rāvi), Vipās (Beas), Sutudra (Sutlej), Sarasvatī, Drisadvatī and Apaya and the settlements known were Kuva (Kabul), Suvastu (Swat), the Krumu (Kumam) and Gomati (Gumal). This proves their domination of a part of the country which is now known as Afghanistan. One of the rivers, the Pūruṣṇī, had an important role in history as on its bank the famous battle of ten kings was fought and King Sudāsa proved his mettle. The river Sarasvatī, ultimately lost in the sands formed the boundary of "Brahmāvarta" along with Drisadvatī and Apayā.

The life during the Rig-Vedic time was very simple. In this simple environment the people practiced their religion and performed their day to day duties. Their object of devotion, were the phenomena of nature and their sacrifices were directed towards it. As time passed, their previous ideas changed. The philosophers raised their voices and announced, "Listen, O you of the world, you are the sons of Heaven (Amritashya pūtra), the deliverance from death is at hand". This monumental announcement had not been possible within the life span of a generation or even within that of a few generations. It was the result of extensive research of many generations who dedicated their lives and time to attain their goal. Ultimately, this brought them nought but distress and

disaster in the materialistic sphere of life. Later, Buddha deeply felt that deliverance from sorrow, which a person born in human bondage must suffer, lies in the renunciation of the world and worldly affairs.

Gradually, human beings started to search for the eternal, not within the limit of the world of phenomena but in the boundless ocean beyond, within the unseen world not yet traversed and tasted by human senses. From this arose the notion of deity, and "the lesson of evolution is that through all these weary ages the human soul has not been cherishing in religion a delusive phantom but in spite of seemingly endless grouping and stumbling, it has been rising to the recognition of its essential kinship with the ever living God"⁷⁵. During the formative stages, these Gods were conceived as supermen and were endowed with cosmic powers. They "were invoked, flattered, propitiated and pleased"⁷⁶.

The search for philosophy of the Vedic Indians even from the period when the earliest hymns were composed, has been directed towards the search of a basic unity among the manifold diversity of this universe. The ultimate goal was to know the "paradox of the simultaneous antagonism" also the "identity of the manifest forces and forms of the phenomenal world"⁷⁷. Their search was mainly directed on two lines; first, to find out the answer as to what is the one and only essence that manifested in this universal diversity and, second, what and who am "I" and from where comes the personification which is known as self. And so the search for the self continued without a break for centuries and through comparison and identification, the universe was traced to stem out from the same root, and then to something, which was basically one and the same. Prior to systematisation of philosophical ideas on these lines "the function of theology became that of identifying and comprehending the

75. John Fiske—'Everlasting Reality of Religion'. quoted from Pravashi—1316 Bs, P : 861.

76. Philosophies of India—Heinrick Zimmer, P : 333.

77. —ibid—Zimer, P : 338.

whole series of marks that each divine power could assume, and labeling these correctly, with correct "names". The names were grouped into invocations and litanies, the function of the sacrificial code being to conjure the named forces litanywise, by means of their proper formulae, and thus harness them to the projects of the human will"⁷⁸. On this idea, the sacrificial system of the Vedic Indians came into being and developed. In the end this could not satisfy a vast majority of the people and thus the first great springtide of philosophic spirit in India arose with the query about self or Atman and a sense of futility of the sacrificial system to answer this question. So, accepting the authority of the Vedas and within its fold the Upanishadic thoughts aiming at the realisation of self grew up. Gradually, philosophy in India took "its stand on the spirit which is above mere logic and holds that culture based on mere logic or science may be efficient, but cannot be inspiring....."⁷⁹.

This re-orientation of philosophical thoughts and ideas was the result of long and painstaking research. In the early Vedic texts, sacrifices were prescribed for various popular deities and Mantras in praise of about fifty deities are found. Some among them are visible like the Sun, Moon, Wind, Sky etc., some are invisible and others form a consolidated group like the Adityas, the Vasus, the Marutas, the Viśva Devas etc. The development of the sacrificial pantheon probably started with "Dau" to whom the Vedic Indians offered their sacrifice. The words "Dau", "Do", "Dev", "Deva" etc. have all come from the same root "Diva" which means to shine. Whatever was bright, whatever glowed was derived from this word. 'Dau', the sky, was also called "Dauspitā", i. e, Dau-father, "Dau is deep, grave, peaceful and bright, therefore, he is the father". Earth gives food and drink. She produces fruits whereby one can satisfy hunger, she decorates herself with multifarious colours when the trees

78. —ibid—Henrich Zimmer, P : 339.

79. S. Radhakrishnan; Indian Philosophy : Vo. II, P : 25.

bloom. So Earth, was a woman, and therefore, Mother. Dau sends rain from above. The Earth produces food from this rain. So "Dau" was the father and "Earth" the mother. The Vedic Indians coupled "Dau" and "Earth" and called them "Dyavā-Prithivī". The composer of a hymn⁸⁰ states "Dau" is your father and Earth mother (Daurvāḥ pita prithivī mātā); and also⁸¹ that "Dau is my father and this great earth is my mother (Daume pitā janitāḥ, me mātā prithivī mahiyām)". Renouf, in his Hibbert Lectures⁸² has stated that, "the marriage of Heaven and Earth is extremely common in mythologies". Revil has stated "the marriage of Heaven and Earth forms the foundation of a hundred mythologies". The worship of the Heaven and the Earth and the idea of connecting them as the father and the mother is very ancient and probably originated during the very early period of the Vedic culture. The proof of this is also not wanting and as Vaśiṣṭha states⁸³, "the great Dyvā-Prithivī (Heaven and Earth), of whose children are the Gods have placed foremost by the earlier wisemen (Pūrva-Kavaya)". Vaśiṣṭha was one of the ancient composers. Even in his time the worship of the Heaven and the Earth was considered as very old and this tradition came from the ancient wisemen.

In time the importance of the Sky and the Earth declined and new Gods were conceived in their places. When it was found that Sun, Fire, Air are more useful to the human beings, the Vedic Indians gave up 'Heaven' and 'Earth' and started to worship 'Varuna' instead. But his importance also declined and in time Indra replaced Varuna. The worshippers of Indra composed many hymns which emphasised his power and importance and undermined others. In various hymns, we find⁸⁴ Indra is greater than Dau", 'Indra has surpassed the greatness of Heaven and Earth (Dyavā-Prithivī);

80. R. V. 1. 191. 6,

81. R. V. 1. 164. 33.

82. Hibbert Lectures, pp. 109, 111.

83. R. V, VII. 53. 1

84. R. V, I. 55. 1,

they could not surpass Indra”⁸⁵, “Dau and Earth serves Indra’s power”, “Indra has held Dau”,⁸⁶, “Indra is the lord of the great Dau and Earth” and Indra himself states “Heaven and Earth are not even equal to a part of mine⁸⁷”. When “Dau” was in the forefront, “he” was considered the creator of all things, but when “he” was dethroned, people started thinking, “who has created Dau”? Some said Indra has created Dau, some attributed it to Soma or to Agni or to Tvaṣṭā and others bye-passed it and said, “He who has created the Heaven and the Earth (Dyavā-Prithivī) is the greatest worker of the universe”⁸⁸.

Pūṣhā, a Rig-Vedic Deity, has not found a prominent place in the Purāṇas. Pūṣhā, Sabitar or Sūrya means the same but according to Yask, the time of ‘Sabitar’ is when the darkness is removed at the end of the night whereas according to Sāyaṇa, ‘Sabitar’ is the name of the Sun just before sunrise and ‘Sūrya’ is the name between sunrise and sunset. Yask defines Pūṣhā as ‘Sarveṣāṃ bhūtānāṃ gopaitā Aḍityah’ i.e. Pūṣhā maintains all beings. Pūṣhā has been defined⁸⁹ as the lord of the path (mārgapati), he has glow, he is powerful, he leads the cows and animals, he is remover of poverty, he is the lord of the universe and he is the son of Prajāpati. Pūṣhā⁹⁰ rides on a goat, he gives rains, he destroys enemies, bestows boons (dāna-śīla) and he has a five pointed śakti. Prof. Max Mueller has identified pūṣhā with “the sun as viewed by Shephards”. Pūṣhā⁹¹ has also been referred to as the “Child of clouds” (meghapūtra). R. C. Dutta, has explained that it is so called because Sun sometimes comes out of the clouds. Pūṣhā is also the giver of rains⁹² and “When

85. R. V. 1. 161. 8.

86. R. V. 1. 121. 2.

87. R. V. X. 119. 7

88. R. V. IV. 56. 3,

89. R. V. VI. 53-58.

90. R. V. 1. 138,

91. R. V. 1. 42 1,

92. R. V. 1. 138,

Indra brings rain, Pūṣhā becomes the helper"⁹³. Pūṣhā is "Kapardi"⁹⁴ i.e. with matted hair and it can only mean the monsoon Sun. Apparently, Pūṣhā, in later times, has been converted to Śiva of the Pūrāṇas. The importance of Sun in the Vedic pantheon cannot but be emphasised as no less than five Gods are Solar, viz. Sūrya, Mitra, Pūṣhan, Bhaga and lastly Viṣṇu. He in later days replaced all except Rudra, who "seemingly in essence at this time a storm-God, with a dark side to his character presaging his terrible aspect in later days"⁹⁵. Ūsā, or the Dawn, was the subject matter of many a beautiful hymns but swiftly did she pass away from the Vedic pantheon.

Next to Indra, comes Agni and Soma and both acquired position of great importance. All sacrifices were made to Agni and he appears to have replaced some of the Gods of the older pantheon. Soma, the Moon, attracted popular imagination and the Soma hymns are the most mystical. Many abstract deities found a place of veneration and the primitive side of nature worship can be traced from the invocation of the herbs, mountains and the trees of the forest. The power that opposed the Gods were the Asūras and they were associated with evils. In spite of the number of Gods, the idea that God must be one was taking a concrete shape. Statements like "Mahadevānam-asūratyam-ekam"⁹⁶ i.e. the "mahad asūratya" of the Devas is one. The word "asū" meant life, energy and power and the "Asūratya" of the Devas means power of the Gods. Some enlightened composers discussed the oneness of the deities and others explained the reason for their being many. Dīrghatamās says⁹⁷ "learned men call him Indra, Mitra, Varuna and Agni...Although He is one, the wise describe him as many. They say—He is Agni, Yama, Mātariśhya". Sadra declares⁹⁸ "Although that

93. R. V. VI. 57.

94. R. V. VI. 55. 2,

95. The Cambridge History of India, Vol. I. P. 93.

96. R. V. III. 55. 1-22,

97. R. V. I. 164. 46

98. R. V. X. 114. 5.

bird is one, the learned describe him as many by words.” It has been further stated⁹⁹ that one God takes different shapes and one is known by various names. Gradually the idea of later “Advaitavād” or oneness of God became manifest. Gotama declares¹⁰⁰ “Aditi is Dau, Aditi is Heavens, Aditi is Dau, Aditi is Heaven, Aditi is mother, father, son, lord of the universe and men of five kinds who have been born are Aditi and whoever will be born are Aditi”.

The first seed of anti-vedic feeling was sown during the period of king Veṇa, the father of the great Prithū though the antagonism between Vaśiṣṭha and Viśvāmitra, on account of the position of priesthood in the sacrifices performed by king Sudāsa gave it a concrete shape. In Rig-Veda itself examples of this antagonism is available. Viśvāmitra prays to Indra¹⁰¹ “Oh Maghaban Indra, Oh thou hero, give us many and better shelters and make us healthy. Those who antagonise us, let them fall from grace to a lowly position and he against whom we bear malice (Vidveṣa) may die.” In another verse¹⁰² Viśvāmitra is found wishfully thinking about inflicting pain to his enemies as the chopper pains the tree. During the quarrel between Viśvāmitra and Vaśiṣṭha, some adherents of Vaśiṣṭha’s party appear to have laughed at Viśvāmitra. Hence, he states¹⁰³ “Oh people, you do not know the power of Śāyaka (i. e. Viśvāmitra), you think the aspirer to be an animal ; wise men not consider a fool to be a person fit enough for his rebuke. No one takes the donkey to the horse.” Viśvāmitra further states¹⁰⁴ “Oh Indra the descendants of Bhārata (i. e. Viśvāmitra and his partymen) know how to remain afar (from Vaśiṣṭha and his partymen,) and not near ; they are considered eternal enemies and horsemen and bowmen are sent against them.” According to Sāyaṇa, the above four Rigs are intended to curse Vaśiṣṭha

99. R. V. III. 4. 44-45.

100. R. V. 1. 189-20

101. R. V. III. 53. 2

102. R. V. III. 53. 22

103. R. V. III. 53. 23

and his creed and from this the depth of animosity between these two Vedic personalities can easily be imagined. These four Rigs were composed by Viśvāmitra after he cursed Vaśiṣṭha to save his disciple Sudāsa from his wrath. Consequently, the children of Vaśiṣṭha do not even hear these Rigs or stay where these are chanted. Thus, it cannot be affirmed that all the Vedic hymns were revered by everyone.

Throughout the Vedic period, the idea that the Vedas are "Apauruṣeya" i. e. not composed by human beings and as such, infallible was not believed by all. Some became convinced of the futility of Vedic sacrifices. These people formed different groups and preached their own doctrines. It is quite likely that these people opposed to the orthodox doctrines, started to create an anti-Vedic feeling among people and were exiled and had to leave the geographical boundary of the country. Such people carried the Indian culture to different lands to the east and to the west and established civilisations which, later, became famous in history. So lived the Vedic Indians of the proto-historic period with their chalcolithic culture. Thus developed their society and religion with their attendant currents and crosscurrents. Since the very beginning of the society the religious trend never took to idolatry and there is no evidence that they had built temples and alters to offer their reverence. On the contrary their religion revolved round sacrifices and at a later period to the realisation of self for which no extra-sensory accessories become necessary. The society was free, simple and wholesome ; everyone, be he a priest or a lowly worker on the land was a respected member of the society. Fight they had and they fought valiantly with their stone and copper implements ; sacrifices they performed and offered their gifts in stone and copper vessels ; ornaments they used, made of gold and other metals. So, on comparison a remarkable similarity is found between these people and that of the Indus civilisation of which more will be discussed later.

CHAPTER V

The Proto-Historic Culture The Rig Vedas.

The inference of the western Indologists that the Aryans invaded India at 1500 B. C. is nothing but mere speculation. It does neither conform to the data revealed from the Indus sites nor to traditional accounts obtained in the Vedas or in the Purāṇas. All these, however, have been drawn upon to prove the date of the so-called "Aryan" invasion. The traditional accounts of India do not speak of any full scale invasion at any period on the Indian soil nor does it portray any wholesale immigration into India. The four Vedas and the eighteen Purāṇas tell of many facts relating to the past. These are, however, suggestively silent on this point ; and this in itself is a pointer to no such invasion or immigration. It is a matter of argument that it might have escaped racial memory or the Vedic poets did not feel the need to mention it. But this argument is not tenable, as, when other less important facts could be remembered and passed on from generation to generation, there is no reason why in this case also, this could not have been so done. In India, even now people speak of Pūru's fight with Alexander the Great, they speak of Aśoka's kindness or about the court of Vikramāditya Where nine scholars (gems=ratnas) sat together and discussed scholarly subjects. The Scotsmen, even to this date, has not forgotten their Bonnie Prince Charlie, although many centuries have elapsed since his time. They still sing ballads about him as a hero. So, if the so-called "Aryan" invasion of India, at or about the middle of the second millenium before our era, had ever occurred, or if there had been any major migration from the west or north west, during this or any other period in the past, it would surely have been remembered by the Indians, or at least the neighbouring Persians. Such an important event would certainly have received prominence in the Vedic hymns and it would have been mentioned.

The general belief of the occidental Indologists is that during the middle of the second millenium B. C. the "Aryans" invaded India. This seems a glaring distortion of the accounts obtaining in the Vedas. The geographical limits mentioned in the Rigveda are all within India and are still in existence. The rivers Sarasvati, Gangā, Sindhū, Jamunā etc. are all Indian rivers. Most of the rivers mentioned in ancient literature have been identified. They are still flowing. Had there been any immigration or invasion from outside, there might have been, in fact, there must have been, some place names or names of the rivers of the invading or migrating people to remind them of the country of their origin. There is no such instance in the Vedas. Even, in modern times, the names of some of the towns and rivers in New Zealand, Australia or United States of America are reminiscent of the townships or rivers of the country wherefrom the settlers came originally. But, in India, there is not even one example of such a case. Thus, within the geographical limits where the Vedic Indians lived, there is not a single name of a place or that of a river, which could be connected to any other country, except, perhaps, Persia. The name Hapta Hindu is reminiscent of Indian Sapta Sindhū. But Persian history does not pretend that they ever subjugated India and speaks of no such invasion of India by any other people. The so-called Aryan invasion at 1500 B. C. is, thus, a mere speculation. This idea has been introduced due to the fixation of the Vedic date to about 1200 B. C. by Prof : Max Mueller and due to supposedly diverse racial movements in the north west of India in the middle of the second millenium B. C. But apparently, there was no other country than India who fell victim to the migrating 'Aryans' and more surprisingly no other country has recorded this invasion or migration in their tradition or history.

If, however, the alleged Aryan invasion during the the middle of the 2nd Millennium B. C. is not accepted, the question arises where was the original home of the Vedic

Indians ? Different scholars have variously assigned Arctic Zone, Mongolia, south Russia, central Asia, north Germany and many other countries. But all these can not be correct. The controversy had originally started with the interpretation of two hymns of the Rig Vedas¹. The first one enumerates the seven divisions of the world. The second refers to 'protnyoka' which has been interpreted as the 'ancient abode' from where Indra is invoked for help. This ancient abode has been located everywhere in the world except where it should be, i. e., in India. Sāyana has interpreted 'protnyoka' as heaven, where, Indra, the all powerful lived. Even if, the the version 'ancient abode' is interpreted to mean somewhere outside the sacrificer's place of residence, there is no reason why it should be construed to mean any other country than India. Apparently, some part of India other than the sacrificer's place of residence was meant by 'ancient abode', if, of course, by 'protnyoka' heaven is not meant. The question of 'Aryan' invasion or migration has been discussed in Muir's Original Sanskrit Texts and he holds that "the Aryans could not have entered from the west, because it is clear that the people who lived in that direction were descended from these very Aryans of India, nor could the Aryans have entered India from the north or north west, because we have no proof from history or philosophy that there existed any civilised nation with a language and religion resembling theirs which could have issued from either of those quarters at that early period and have erected Indo-Aryan civilisation'. Muir has further stated that he could not find anywhere in any ancient sanskrit literature that the Indians have descended from any other foreign nation or that they lived anywhere other than In India. From the philological evidence it is also apparent that the main structure of all north Indian languages is based on Sanskrit and this has remained unchanged throughout the ages. And, wherever in the world, words with Sanskrit derivatives are found, it may be safely

1. RV. I. 22. 16 & 30.

inferred, as Muir did, that "the nations where speech is derived from Sanskrit have sprung from the gradual dispersion of the ancient Aryan race of India, such dispersion being occasioned by political or religious causes, issuing in the expulsion from India of the defeated parties, and their settlement in different unoccupied countries chiefly to the westward, or that the Aryans invaded the countries to the west and north west of India, and conquered the various tribes inferior to themselves who were there in possession of land, imposing upon them their own institutions and language." Thus, taking into consideration Muir's statement and the literary evidences, it appears that India was the land of origin of the Vedic Indians and they did not migrate from any other country.

In 1786, Sir William Jones found that a close similarity exists between the Sanskrit, Greek, Latin, German and the Celt languages. Bopp, in his Comparative Grammar, established a close relationship between the Zend, Slavonic, Albanian and Armenian languages with Sanskrit in the year 1833-35. It was then inferred that these languages of the "Indo-Germanic" family were spoken in the past by a group of people who lived together at some place and from this place they dispersed and colonised certain other places of which Indus valley was one. At first, the place of original residence was considered to be Central Asia, but from time to time the venue changed and various places were ascribed as the original home of the Vedic Indians. A study of the civilisation of these areas during this period is fruitless and will reveal nothing. Even at 400 B. C. the people of Central Gaul was in the New Stone Age. The lake dwellings of Switzerland cannot be traced back beyond 2000 B. C. Thus, if this was the position of the original group of "Aryans", from which a faction settled in India, it was inferred, that Indian civilisation cannot be older than 1500 B. C. On this data, it was speculated that the "Aryans" invaded India in or about the middle of the second millennium B. C. and the Vedas were composed

after this period. This also marked the end of the Indus valley civilisation, which was surmised to have been a "non-Aryan" one. Needless to say, evidences disprove this speculation. The truth is embodied in the Vedas, provided, an approach is made scientifically and without the pre-conceived idea about the modernity of the Indian civilisation.

Within the geographical limit, where the Vedic Indians lived and composed their hymns, innumerable references are found to the seven rivers—Sarasvatī, Śatadru, Bipāśa, Paruṣṇi, Asiknī, Bitastā and Sindhū and also some others, such as Gangā and Yamunā. In the west, there are references to Gāndhāra, and also the rivers Krumu and Kuva. In the north, stands the "Himavanta" which presumably was the Himalayas. But there is no reference to any place to the east of the Indus valley nor any reference to the southern part of India. "Kikata", which, at a later date, referred to the South Magadha is, however, mentioned. During Vedic times, 'Kikata' was possibly a hilly part of the Indus valley and not South Magadha, as no place has been mentioned in the Rig Vedas, which has to be crossed to reach this place. If they knew Magadha, they must have known Matsya, Pāñchāla, Kośala and other nereby places which has not been mentioned. Some scholars have ascribed this evasion of the eastern and the southern part of the Indus valley to constant warfare for which they could not explore the country to the east or to the south, and consequently, for a long time these places were unknown to them. This interpretation cannot be accepted. In the Rig Veda itself, references to the old era, the middle and the new era are found. This speaks of a very long time spent in this land. It seems improbable that they were engaged in warfare during the entire period without respite and it is difficult to maintain that not even one of them proceeded either to the east or to the south for lack of adventurism. Besides, the land to the east was more fertile and it was more suitable for cultivation. Hence, the ingenious

Vedic people would have colonised the east, which for some or other reason they failed to do. This gives rise to the conjecture that the land in this direction was not suitable for human habitation, being marshlands or other insurmountable natural barriers did not allow them to advance in this direction.

The Geologists are of opinion that during the Pleistocene or at some earlier period, a vast ocean existed from the eastern part of the Indus valley to the hill tracts of Āssam. This vast body of water came into being, when due to severe earthquakes, the lower portion of the Himālayas was raised from its original level.¹ During this period, the Gangā and the Yamuñā were very small rivers and fell into this ocean. Similarly, on the western part, another vast ocean, probably the present Arabian Sea, was existing, known as “Sindhū-sāgar”. Rig Veda² provides references to these two oceans, loudly acclaiming the great antiquity of these Rigs which antedates the accepted period of the so called “Aryan” invasion by several thousand years. Thus the Rig Vedic people were unaware of the presence of the tract of land to the east of the Indus region because, at the time, these were either not suitable for human habitation or these were submerged under the sea and had no existence. Rig Veda³ further observes that the river Sarasvatī is merging into the ocean, which, at present, disappears into the Rājputāna desert. But, at the time when the hymn was composed an ocean existed which in course of time has turned into a desert. The dewatering of this sea and the bending down of the Vindhya hills is connected with the legend of Agastya, who was, possibly, living at the time when due to some major natural catastrophe the sea was turned into desert and the high hills came down in height. The existence of Rājputāna sea is not a myth but a cold fact, and reference to the same in the hymns conclusively establishes that these were composed

2. RV. X. 136.5

3. RV. VII. 95.2

when the sea was existing many thousand* years ago. During this period, the eastern sea, the western sea, the Rājputāna sea and the northern sea were all in existence. These were named "Catuṣsamūdra" or the "four seas"⁴ and Indian merchants used to sail to different lands in their vessels from these seas. The Persian belief is also *in conformity* with the existence of a northern sea. Thus, the region bounded by the four seas with Indus valley at its centre was the place where the Vedic Indians lived and composed their hymns.

Further proof of Vedic antiquity is also not wanting. Innumerable examples of excessive rainfall are found in the Rig Veda and the year was called "Hima". In time, the climatic condition changed and the year was renamed "Śarata". Probably, the nearness of the four oceans and glaciation in the north spreading beyond the Himālayas caused so much cold. In all likelihood, the world was passing through the last glacial period with resultant 'pluvial' in India, which contributed to such excessive cold. In course of time, the climatic condition changed, lands appeared where there were none, deserts formed where there were oceans, glacial fields were no more and the rivers and the rivulets became thinner than before. Various interpretations of these simple and common facts have been recorded in the Vedas. The pertinent question is, therefore, if the Vedic civilisation is of such an antiquity that they had all these experiences, who were these people that saw these? Where did they come from? Could it have been possible for them to compose the Rig Vedic hymns? Could they have been the possessors of the civilisation that is found in the Rig Vedas at such an early period, or were they the primitive nomadic people roaming about like other lower animals?

The scientists have found out that during early period, the human beings had a large brain. This was an evidence of the struggle for existence as human beings were required

to exert great mental effort. These large brained men were existing some hundreds of thousands of years ago and gradually developed intelligence. It was also speculated that the lowest savages of the present day may be the degenerate descendants of those forgotten people who possessed large brains and had as high mental and moral faculties as at present. If this be true, it could have been possible for the Indians to achieve a civilisation at such an early period when the other known civilisations might not have been in existence. Instances are not wanting to show that in the world there never was only one centre of civilisation. Each such civilisation was probably different and was severed from their predecessors. Northern India might have been one such focii where the earliest civilisation grew up and had spread over to the world. Literary evidences in the Vedas show that a portion of northern India, the region between the river Indus and Sarasvatī, was the “ancient abode” or the place of origin of the Vedic Indians. In a Rig Vedic⁵ hymn, the rivers Vipāśa and Śatadru proclaim that they are moving towards “Devakrita Yoni”, The word “Deva” means “God” and “Krita” means “made”; so “Devakrita” means “made by God”. The word ‘Yoni’ has several interpretations. One is water, and another the place of origin”. So “Devakrita Yoni” may either mean “water made by God” or “the place of origin made by God”. As all waters are supposed to have been made by God, the interpretation “place of origin” seems more appropriate. At a later date Manu, the compiler of the social code, stated that in between Sarasvatī and Driśadvatī there is a country named “Brahmāvarta” which was made by God. It appears, therefore, that the ancient Indians held this place in reverence, not because of any other reason, but because of the tradition that it was the cradle of the human race, who, later on became known as the “Ārya”. The Vedic tradition never knew that their ancestors came from some foreign land and

migrated to India. In Yajus Veda, there is a query, just as it is now, and will possibly remain everafter. It is where, or which country was the cradle of human race? To this there was no answer. In a Rig Vedic⁶ hymn, the river Sarasvatī has been addressed as the shelter of all beings. In the byegone days, the Śivālik Range, wherefrom river Sarasvatī emerges, was full of living beings and during the last century, skeletons of many mammals have been found there. The remains of the fossilised apes prove that this region was once full of life and during the Pleistocene, or in an earlier period, such life as existed there was destroyed due to some major natural catastrophe. The ancient Indians, by their reference to the river Sarasvatī as the mother of all living beings were probably alluding to this fact.

When some of the Vedic hymns were composed, there used to be great earthquakes shaking the very foundation of the earth. Due to one or several such earthquakes, the Rājputāna sea, where river Sarasvatī used to meet was turned into a desert, and possibly, the eastern portion, which now forms the Gangetic valley came into being. Such a major catastrophe also caused the north western sea, which was one of the Vedic four seas, to be turned into arid desert and sandy wasteland. There are evidences of such occurrences in the Rigveda. In a hymn⁷, Indra has been described as one who has made the Earth, which is suffering pain (*byāthamāna*) strongly. He has regulated the angry mountains. He has made the heavens and sky strong and in another⁸, Indra is said to have made the moving mountains still. *These stories of the mountains are not fables but facts; facts told in a simple language. Possibly, due to major earthquakes, in latter Pleistocene or in early Holocene, old mountains used to disappear and new mountains rose up. This fact was interpreted by the Indians in their hymns as mountain*

having wings. It was belived that Indra, the popular hero, cut the wings of the mountains and only then the mountains could not fly. This cutting of the wings may be interpreted as the stoppage of earthquakes when the mountains did not move from their original places. It is, therefore, not improbable that the ancestors of the Vedic Indians saw all these with their own eyes, and passed on the tradition to their successors who recorded it in their hymns, which we in the presumptuousness of our so called superior education, neither believe nor give any credence to. Another hymn⁹ states that Indra by his own might have made the river Sindhū flow northwards. It is actually so in the upper region of Kāśhmīr. If this phenomenon happened by the sudden action of some natural catastrophe, it was witnessed by the composer. From this, it is clear that the vedic hymns reveal the existence of a civilisation which outdates any other we know of, or have heard of. These people were indigenous to the land and composed their hymns living in the area now known as the Indus vally and they have been living there for many thousands of years. There is no reason, therefore, to identify the vedic Indians with the so-called 'Aryans' who were supposed to have invaded India by the middle of the second millennium B. C, led by Indra, the destroyer of ninety-nine forts "with a hundred walls" belonging to "Dāśa Śamvara". The people who composed the hymns of the Rig veda were present when their land was bounded by the four seas, they were present when the mountains moved from place to place and then stopped and when the river Sarasvatī flowed towards the "Devakrita Yoni" and fell into the Rājputāna sea. They were aware of the dewatering of this sea and also of lowering down of the height of the Vindya hills. They had the tradition of the great earthquakes and the change in the course of river Sindhū. They believed that "Brahmāvarṇa" was a sacred place and they did not know of any migration by their ancestors in the land where they lived.

From the Archaeological and skeletal remains found at the Indus sites, this proto-historic and chalcolithic civilisation cannot be deduced as 'non-Aryan' or 'pre-Aryan'. The distribution of the buff and the red wares cannot be termed as conclusive evidence of ethnic segregation at a particular area. Nor does it help to prove the 'non-Aryan' nature of the civilisation. The Indus civilisation is revealed as a mature one and till its beginning is unearthed no upper limit can be accurately fixed. The evidence, however, shows that it was a fully mature civilisation by about 3000 B. C. Its nature, as revealed, be-speaks of a "great governmental organisation, or the innate sense of its citizens trying intentionally or unintentionally to repeat the same features of their city life wherever they went". This uniformity indicates a fully evolved civilisation which took a long time to grow and develop. So, till Archaeological evidences of such growth are found either beneath the "profoundest depth" of Mohenjodāro or elsewhere, the process of evolution and the time element to achieve the same shall remain speculative and conjectural. The vastness and the uniformity of the civilisation, which, at present, is spread over an area of about 840,000 Sq. miles can only indicate the lapse of an immense time for its growth and development. Explorations further south may uncover more sites along the western coast, proving that this culture had spread both southwards and westwards and then "gone over to western Asia as far as Crete and the Mediterranean countries"¹⁰. In fact, the Amazonite beads found below the flood level at UR, prove beyond doubt that connection existed between India and UR in the pre-flood days which continued till latter period as evidenced from the seals found in connection with pre-Sargonid and Sargonid stratigraphy.

The uncertainty about the ethnological identity of the Indus people is not conducive of acceptance of the view that

10. Sankalia H. D. "Indian Archaeology today" pp 67 cf. Heras, H. "Studies in proto-Indo-Mediterranean culture", Vol. I, Bombay 1953.

the cradle of civilisation was Western Asia, particularly the grassy hill country of the 'Fertile Crescent'¹¹. The archaeological finds and the presence of the Mediterranean and the Alpine type of skeletal remains at Mohenjodāro, also, does not prove that there was any invasion from the west. The Mediterranean race is confined to the coast of the Middle sea, but spreads down the Nile Valley, through East Africa as far as Somaliland, to Asiatic countries like Arabia, Persia, India to Indo-China and the Malaya Archipelago and forms a definite element in the population of Polynesia¹². In fact, Mediterranean and Alpine races form the chief ingredient of the western and central Asiatic nations. All the great civilisations of the old-world, except the Chinese, were built up chiefly by this race with certain Alpine admixture. Whether the origin of these people was in India, where from they moved to the west or in other parts of the world, is a matter of conjecture, but the view that vedic civilisation of India gradually extended itself to the West has been held by many¹³. Thus, India also cannot be excluded from the list of countries acceptable as the cradle of human civilisation.

About the Indus scripts, till they are read, controversy and speculation will remain. The same has variously been identified as the first form of Brāhmī script as well as with the hieroglyphs of the Easter Island¹⁴. As the script has been found in Indian soil, it should be accepted as the original form of Brāhmī script instead of Easter Island hieroglyphs, and "the fascinating theory of G. De Hevesy that many of the Indus signs were identical with the hieroglyphs of Easter Island in far away easternmost Polynesia has been called in question by Alfred Metranx and the consensus of opinion

11. Ibid pp 77 cf. Braidwood Robert and House, Bruce "Prehistoric Investigations in Iraq in Kurdistan" pp 11.
12. Elliot Smith, G. "Human History" pp 120
13. Count Bjornstjerna, "Theogony of the Hindus" (quoted from Prithibir Itihasa, Vol. II, pp 26)
14. Swami Sankarananda has identified the script as the original Tantrika script of India.

are not unanimous¹⁵. The absence of any document, unearthed so far, does not indicate that there was none. Any such document in wood or leaf has perished and that made of unburnt mud has been destroyed with the passage of time.

The modern place name Harappā has been sought to be identified with Hari-yupīā of the Rigveda. It has been stated by Sir Mortimer Wheeler that "there is a possibility rather, not an impossibility, that in the modern place name may be recognised the Hari-yupiyā which is mentioned once in the Rig-Vedas as the scene of the defeat of the Vrichivants by Abhyavartin Cayomana"¹⁶. In the hymn, it has been stated that when Indra killed the descendants of Vrichivāna, son of Vārṣhikha in the eastern part of Hari-yupīā his elder son in the west trembled out of fear. So, apparently Indra attacked and defeated the eastern part only. If Harappā is taken to be the kingdom of Varichivāna, Indra must have fought being wedged between the eastern and western Hari-yupia, if he came from west. In that case he would naturally have attacked the western part first instead of bye-passing it and attacking the eastern part. Therefore, there remains a "reasonable doubt if Harappā can be identified with Hari-yupia of the Rigveda. If, however, the Indus civilisation is taken as the seat of the Chalcolithic Culture of the Indians of later vedic period, the place name Hari-Yupia mentioned in Rig Veda can be identified with 'Hariva' (Herat) mentioned Bāhistan Rock and in the Platform and Tomb Inscriptions"¹⁷ which are actually on the eastern part of Europe.

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15. Adam, Leonhard, Dr. "Primitive Art" pp 124, cf. Guillaume de Hevesy "The Easter Island and the Indus valley Scripts", Anthropos, Vol. XXXIII (1938), pp 808-14, also Alfred Metranx, "The proto-Indian Script & Easter Island Tablets, 'Anthropos, Vol. XXXIII, pp 218-39, Piggot Stuart "Prehistoric India" pp 178.
 16. Wheeler, Sir Mortimer, "The Indus Civilisation" pp 20 : "This suggestion has also been made by Dr. B. B. Roy in journal of the Bihar & Orissa Research Society (Patna), March 1928 pp 129-30; R.C. Mazumder & others "An advanced History of India" pp 26, D.D. Korambi in Journal of Bombay Br: R.A.S., XXVI (1950), pp 56"
 17. "The Cambridge History of India" pp 302.

Thus, nither from the literary nor from the Archaeological evidences as yet examined, there are enough grounds to conclude that (i) the Indus civilisation was "non-Aryan", (ii) the "Aryans" invaded India at about 1500 B. C. and (iii) the anterior date of the civilisation is about 2500 B. C. Rather, *prima facie*, it appears that the civilisation had purely Indian orientation with Vedic traditions and culture, ruling out any implication of so-called "Aryan" invasion. The anterior date of this proto-historic and chalcolithic culture may go back to a far earlier date than has been assumed and "the wide extent of the civilisation and its entirely Indian character demand our placing the period of Circa 5000 to 3000 B. C. as the proto-historic period of Indian culture"¹⁸.

18. "The Cultural Heritage of India" Vol. III, pp 53, 'Proto-Indian culture' by Prof. S. V. Venkateswara, M A.

CHAPTER VI

The Bharata War Chronology

Prof. Max Mueller in his disquisition on the Vedas has stated that : “The Veda has a two-fold interest; it belongs to the history of the world and to the history of India.....as long as man continues to take an interest in the history of his race, and as long as we collect in libraries and museums the relics of former ages, the first place in that long row of books which contains the records of the Aryan branch of mankind will belong for ever to the Rig-Veda.”¹ This statement of the learned Professor is in direct contradiction to the unfair generalisation of Henri Berr that “India has had some episodes but no history.”² Rig Veda may be considered as the earliest history of India, nay the earliest history of mankind. According to Indian tradition it is “Apauruṣeya”, i. e. not composed by human beings. Possibly, it means that the Vedas were composed at such an early period that their history cannot be traced to origin and no individual can thus be called their composer.

The evidences of the Rig-Veda, the Vedic literature and the Indian traditions leave no doubt as to its hoary antiquity. On the other hand, from lack of directly connected body of evidence it seems very difficult to fix, with reasonable certainty, the dates when the various vedic hymns were composed or when these were uttered by the priests during sacrificial rites. In many of the Rig-hymns ancient and modern ‘Riṣis’ have been referred to and the internal body of evidence show that some of the hymns are much older than others. Hence, in the absence of any direct evidence, the opinion varies and “must continue to vary with regard to the age of the hymns of the Rig-Veda”.³ Prof. Weber considers that we are fully justified

1. The Hymns of the Rig-Veda-Griffith, pp.v.
2. Prehistoric India-Stuart Piggot, pp.11.
3. The hymns of the Rig-Veda-Griffith, pp.vii.

in regarding the Rig-Veda as the most ancient literature of which we are the successors on historical grounds. Admittedly, the Vedic Indians were settled in the north-western part of India when the earlier hymns were composed. Since then the gradual dispersion of the people towards all the directions can be traced step by step. The learned professor says, "If we connect with this the first fairly accurate information about India" which we have from a Greek source, viz., from Megasthenes, it becomes clear that Brāhmaṇising of Hindustan was already complete. Later at the time of Periplus (See Lassen, I, AK, ii, 150, n.1, St., ii, 192) the very southern-most point of Deccan had become the seat of worship of the wife of Śiva. What a series of years, of centuries, must necessarily have elapsed before this boundless tract of country, inhabited by wild and vigorous tribes, could have been brought over to Brāhminism⁴. Indian scholars for centuries and the western scholars during the recent past are trying to assess the innumerable centuries that had elapsed to achieve the state of culture which was witnessed by Megasthenes.

Prof. Max Mueller, in his attempt to find out the date of composition of the Rig-Vedic hymns, divided the vedic literature into four phases, viz., the Chandas, the Mantras, the Brāhmaṇas and the Sūtras, and taking the last or the Sutra period as belonging to a period just prior to the spreading and political supremacy of Buddhism, in about the fourth century before Christ, he arrived at a date of about 1200 B. C. when the earliest Vedic hymns were supposed to have been composed by assigning 200 years for each of these phases. He, however, admitted that this limit of 200 years "can be assigned to each period only under the supposition that during the early periods of history the growth of the human mind was more luxuriant than in later times".⁵ Dr. Haug, followed the same literary method or the linguistic basis of determining the age of the

4. The History of Indian literature : by A. Weber.

5. The Orion-Tilak, pp.3,

Vedas. He assigned 500 years to each period and fixed the commencement of the period when the vedic literature began to originate at a time between 2400-2000 B. C.⁶ At this Tilak commented "there is hardly any inherent improbability if a third scholar proposes to extend the duration of each of these periods upto something like thousand years".⁷ Hence, this method of determining the Vedic period has its own pit-falls which, although may form the basis of many scholarly discourses, can neither solve the problem nor satisfy the curiosity of the serious students.

The Vedic literature has been composed in many instances in archaic language, and attempts have been made to find a key to the true meaning of the Mantras. The oldest record of such an attempt is found in the 'Nirukta' compiled by Yask. He, while compiling his treatise at about 7th Century B. C., has mentioned 17 previous commentators, whose works are now extinct. After Yask, Sāyaṇa was the renowned commentator. He compiled his treatise at about the 14th century of our era. Thus, after of two thousand years after Yask, Sāyaṇa took up the work and it is unbelievable that the 17 commentators existed within the short period of 500 years before Yask. Hence, the time of the composition of the Vedic hymns as fixed by Prof: Max Mueller is speculative. Yet, his speculation was accepted by many western Indologists as a scientific truth and they accepted Max Mueller's fixation of the Vedic period.

Allowing some two or three centuries over this arbitrary period, for consolidation, they thought that the invading 'Aryans' began to compose the hymns of the Rig Vedas. Thus they decided that the 'Indo-European' or 'Aryan' migration to India must have occurred at about the middle of the 2nd. millennium B. C. The exponents of this theory did neither take into consideration any of the Pūrāṇic data nor the statements of the Greek historians who are eloquent

6. Preface to Rig-Veda, Vol. iv, pp.vii.

7. The Orion-Tilak, pp.4.

on this subject. They also neglected to consider that the composition of the hymns in various metres, some of which are simple and others complex and elaborate, speak of a long lapse of time. Hence, fixing of a chronological sequence is apt to be speculative if all the aspects are not properly taken into account. Since the beginning of the 19th century, attempts are being made to fix the time of composition of these Vedic hymns and scholars like Keith and Robinson declared, presumably on the theory propounded by Prof. Max Mueller, that the upper limit could not be extended beyond 1200 to 1500 BC, while Tilak and Jacobi on Astronomical grounds found that the limit can be extended to about 6000 B. C. Though little controversy exists in regard to the lower limit, but regarding the upper limit some including Patankar, R. K. Prabhu, V. R. Lele and Pt. Sudhakar Dewivedi are of opinion that it may extend to any date between 14000 B. C. to 5000 B. C. Yet the interest of Indologists, both oriental and occidental, has not declined in this aspect of Indian chronology.

To reconstruct the chronological sequence of the Vedic period, all scientific resources available in the shape of Philological, Geological and Anthropological evidences should be made use of in addition to the historical data available to us. Further, Pūrāṇic evidences which are available may help the researcher towards fixing the time period of Indian pre-history and proto-history. There exists another body of evidence in the shape of Astronomical data, which, as far as the particular event is concerned tends to be more accurate in timing events than any of the other data and combination of all these can go a long way towards reconstruction of Indian Chronology. Such Astronomical data may consist of (i) the position of Planets at a given time, (ii) the advent of a particular season in a particular month or with a particular Star, (iii) time of the commencement of the year (iv) visibility of a particular star above the horizon before dawn or after sunset indicating the coming of a season, and (v) recurrence of eclipses at a given period. The time periods obtained on

the basis of the above factors may be considered as reasonably correct provided it has some semblance of agreement with the scientific and historical data and also if there is no ambiguity in the language from which such Astronomical data are collected.

The eminent historian, Dr. V. A. Smith⁸ quotes the illustrious Elphinstone to have observed that in Indian history "no date of a public event can be fixed before the invasion of Alexander"⁹ and states that the sources of early history of India may be arranged in four classes, viz., (i) tradition, (ii) writings of foreign travellers and historians, (iii) evidence of Archaeology, and lastly (iv) "the few works of native contemporary, or nearly contemporary, literature which deal expressly with historical subjects".

In examining some of the writings of the foreign travellers we find Pliny quoting Megasthenes that "from the days of Father Bacchus to Alexander the Great, their kings are reckoned at 154, whose reigns extended over 6451 years and 3 months"¹⁰. Solinus quotes to say "Father Bacchus was the first who invaded India, and was the first of all who triumphed over the vanquished Indians. From him to Alexander the Great 6451 years are reckoned with 3 months additional, the calculation being made by counting the kings who reigned in the intermediate period, to the number of 153"¹¹. Arrian declares that "From the time of Dionysos to Sandrakottos the Indians counted 153 kings and a period of 6042 years, (but among these a republic was thrice established).....and another to 300 years, and another 120 years"¹².

Thus if we are to place faith upon these foreign travellers we come to know from independent Greek sources including

8. The Early History of India V. A. Smith, pp.I

9. History of India, Elphinstone, ed. Cowell, 5th ed. pp.11.

10. Fragm L. C., Plin. Hist. Nat. VI. xxxi-4-5 in Ancient India :
Mc. Crindle pp/115.

11. Solin : 52.5 in (Ancient India ; Mc Crindle, pp.116)

12. Ancient India, Mc. Crindle, pp.208.

Megasthenes, that (i) there was a continuous history of Indians in India for more than six thousand years before the time of Alexander the great, (ii) that there were three kingless periods of 300 years, 120 years and another of unknown period which Arrian did not take into account, (iii) that each king reigned approximately for more than 40 years, and (iv) that since the time of Bacchus, who was also known as Dionysos, Megasthenes had heard of no invasion "Indo-European", "Indo-Aryan" or any other, into India and "that except him (Dionysos) no one made a hostile invasion of India"¹³. The Indian historians even speak of the deluge in their Pūrāṇas. But they do not refer to any foreign invasion in this country by any "White" Indo-European race by the middle of the 2nd. millennium B. C. Nor do they speak of coming to this land at the head of a barbarous horde led by Indra. Even the Greek historians who were present in the 3rd or 4th century before our era had neither heard of nor had found any evidence of the so-called 'Aryan' invasion. Thus neither the Indian Pūrāṇas nor the independent Greek historians spoke of the so-called 'Aryan' invasion as an event which had actually taken place.

The great battle of Kurukṣhetra, which took place at the juncture of Dvāpara and Kali eras, brought a new epoch in the proto-history of India. The material and cultural development which the Indians attained during the previous three Yugas (Kritā, Tritā and Dvāpara) gradually started to decline. In fact, it came almost to an end after the Bhārata war, when most of the young blood of the country died at the War. The authenticity of the facts obtained from the Mahābhārata and also the period when the battle of Kurukṣhetra was fought has been a matter of controversy between various historians both occidental and oriental. Some of occidental Indologists doubt the very historicity of this monumental historical compilation and prefer to term it simply as an Epic. Others even go further and deny its very existence. The arguments preferred by Prof.

13. Indica of Arrian in Ancient India ; McCrindle, pp. 209.

Weber in his *History of Sanskrit Literature*, in favour of rejecting the Mahābhārata is that "since Megasthenes says nothing of this epic, it is not an impossible hypothesis that its origin is to be placed in the interval between his time and that of Chrysostom ; for what ignorant sailors took note of would hardly have escaped his observation"¹⁴. But the learned Professor conveniently forgot to take into cognizance that (i) no original record relating to the travel of Megasthenes is in existence, and (ii) whatever references are available now comes from the collection made by Dr. Schwanbeck from the writings of various authors. Therefore, the account of Megasthenes in regard to India is not complete. Hence, to assert that Megasthenes did not refer to the Mahābhārata or to the characters included therein would tantamount to suppression of historical facts. Talboys Wheeler had some portions of the Mahābhārata translated. From this he came to the conclusion that 'they are valuable as traces which have been left in the minds of the people of the primitive wars of the Aryans against the aborigines'¹⁵. Such statements lack due and proper consideration of actual facts. It does not take into consideration that the very words Mahābhārata, Yudhiṣṭhira, Kuntī, Vāsudeva, Arjuna, Nakula and others have been mentioned by Pāṇini as examples in his grammar and Pāṇini's time is not later than 5th century before our era. Even before Pāṇini, two books "Bhārata" and "Mahābhārata" were also known to have been in existence¹⁶.

Even to them who place their faith in the historicity of Mahābhārata and correctness of its facts, the advent of the Kali era and the date of the Kurukṣhetra battle have been the subject matter of controversy and the period from about 1000 B. C. to 3000 B. C. has been proposed as the date when the battle might have taken place. Indian tradition speaks of

14. Prof. Weber in Krishna Charitra-Bankimchandra.

15. Prof. Weber in Krishna Charitra-Bankimchandra.

16. As G. Su. 3, 4, 4 (Sumantu-Jaimini-Vaisampayana-Pailasutra-Vashya-Bharata-Mahabharata-Dharmacharya-Jananti).

Kali era to have began from about 3101 B. C. Since according to Gāndhārī's curse, Kriṣṇa was to die 36 years after the battle the date of Bhārata battle comes to a period of about 3137 B. C. About four traditional dates regarding the Bhārata war exist : They are,

- (i) the Āryabhatta tradition,
- (ii) the Vridhya Garga tradition,
- (iii) the Kalhaṇa and other traditions, and lastly
- (iv) the Pūrāṇic tradition or traditions including those obtained from the Mahābhārata. Before these traditions are examined it is necessary to explain the reasons. These are : even if we accept the occidental date of Vedic composition, i.e. at about 1200 B. C., the Bhārata battle must have been fought several hundred years later. Therefore, if the traditional date, the literary date and the astronomical date arrive at some time before 1500 B. C., the supposed invasion can on no account be true and remains only speculative.

From an analysis of the aforesaid traditions, the date of the Bhārata battle and the beginning of Kaliyuga era (taking the intermediate period as 36 years, i.e. upto the time of Kriṣṇa's death) can be summarised as under :—

Indian Tradition	Date of Bhārata battle or Pāṇḍava period	Date of Kali Yuga era
	3137 B. C.	3101 B. C.
Āryabhatta (a)	3114 ..	3078 ..
(b)	3101 ..	3065 ..
Bridhyagarga (a)	2434 ..	2398 ..
(b)	2448 ..	2412 ..
(c)	2458 ..	2422 ..
(d)	3077 ..	3101 ..
Saptarṣhi Tradition	2398 ..	—
Kalahana Misra (Rājtarangini)	2448 ..	2412 ..
Aihole Inscription	3101 ..	—
Bhāskara	3137 ..	3101 ..

Therefore, from the traditions, various dates ranging from about 2400 B. C. to 3100 B. C. is obtained for the Bhārata battle and near about dates for the beginning of the Kali Yuga era. Considering these traditional dates of the Bhārata War, the "Indo-Aryan" invasion could not have taken place at about 1500 B. C. The Vedic Indian Civilisation had been existing in India since a very long time before the Bhārata War and, therefore, the Indus Civilisation could not also have been "Non-Aryan" at about 3000 B. C. Located at the area of the Indus, wherefrom Indian kings including Śalva and others came to join the war, at least some references about them would have crept into the Pūrāṇas.

Another body of evidences are those available in the Pūrāṇas. The more relevant information regarding the dynastic lists after the Bhārata battle are available in the following Pūrāṇas :

- (i) The Matsya Pūrāṇa,
- (ii) The Vāyu Pūrāṇa,
- (iii) The Viṣṇu Pūrāṇa,
- (iv) The Mahābhārata, and
- (v) The Bhāgavata Pūrāṇa.

Summarising the Pūrāṇic evidences, it is found that :

(a) Interval between Parikṣhit and Nanda	= 1500 years
Duration of Nanda Dynasty	= 100 years
Candragupta Maurya—321 B. C.	= 321 B. C.
	<hr/>
	1921 B. C.
(b) Bārhadatta dynasty	= 1000 years
Prodyotas of Avanti	= 173 years
Śisunāgas of Magadha	= 360 years
Nanda dynasty	= 100 years
Candragupta Maurya	= 321 B. C.
	<hr/>
	1954 B. C.

Thus from the Pūrāṇic tradition also it is apparent that there could have been no 'Indo-Aryan' invasion by 1500 B. C. as, incomplete though the dynastic list is, it comes prior to

the period of 1500 B. C. and the Pūrāṇas do not speak of any invasion after or before the Bhārata War or of any major migration of a white race "blonde or brunette" into India. Further, from the Pūrāṇas, it is apparent that the Vedas were existing and there can be no question of composition of the Vedas after the Bhārata War.

From the references in the Mahābhārata it is found that the Kurukṣhetra War was fought at about 3137 B. C. Thus, the date of the battle or the advent of the Kali Era as per the Āryabhatta tradition and the period obtained from Astronomical data are very near the traditional date of the Bhārata War, i.e. 3137 B. C., taking of course, the Kali age to have begun in 3101 B. C. As already stated the dynastic lists given in the Pūrāṇas are not complete and only the names of the important kings have been included therein. As such, the Pūrāṇic lists, take us back to about 1900 B. C. Therefore, the "Indo-European" invasion stated to have occurred at about 1500 B. C., is quite impossible to have taken place at that period, and as such, is speculative.

From the rising of λ and μ Scorpionis referred to in the Atharva veda¹⁷, it has been found that some portion of it was composed at least, at about 3400 B. C. The legend of Yama and his two dogs¹⁸, which is also common to the Greeks and the Parsees, also lead us to a period of about 4700 B. C.¹⁹. Hence, it is not improbable that during this period these three groups of people either lived together and did not separate till then or had a close cultural connection. From a reference obtaining in the Rig-Veda regarding a Solar Eclipse when Atri rescued the Sun by his "turiyena brahmaṇa" (fourth sacred prayer ?) the time period of the same obtained by Prof. Sengupta is 3928 B. C. and the dates arrived at for the time" when Indra became Maghaban" is 3995 B. C. and/or 4170 B. C.²⁰.

17. Atharva Veda : II. 8. 1 and III : 7. 4

18. Rig Veda : X. 14. 10-11. Ath. Veda : XVIII. 2. 11. 12.

19. Sengupta : Anc. India. Cr. pp. 145.

20. Ibid. pp. 116

In the Taittirīya Saṃhita and in the Taittirīya Brāhmaṇa there are many passages which indicate that Kṛitikās occupied the first place in the sequence of Nakṣatras²¹. In the Taittirīya Brahmana, it is clearly indicated that fire should be consecrated in the Kṛitikās; Kṛitikās are the mouth of the Nakṣatras²². Therefore, it would be correct to surmise that "the first place given to the Kṛitikās in the list of Nakṣatras is not accidental"²³. It carried the same importance as the spring, which was the month of the seasons²⁴ or the Phālgunī Full Moon which was the month of the year²⁵. In Taittirīya Brahmana²⁶ it is further clarified that "the Nakṣatras are the dwelling houses of the Gods, Kṛitikā is the foremost and Viśhākha is the end. These are the Nakṣatras of the Gods, and Anūrādhā is the first and Apa-Bharanī is the last, these are the Nakṣatras of Yama". Thus, if Kṛitikās are placed in any other position than in the Vernal Equinox, the time period that is arrived at is unacceptable. Hence, Kṛitikās must be placed in the Vernal Equinox and the period arrived at is about 3100 B. C. i. e. the period of the Bhārata battle as already arrived at in the foregoing paragraphs.

The traditional year beginning recorded in the Taittirīya Saṃhita is the Phālgunī Full Moon. If we take the position of the Moon to be in Uttar-Phālgunī, i. e. Denebola whose tropical longitude on 1st, January, 1918 was 171° 9' 53.6" the Sun on the Full Moon day must have to be near about Mrigasiras (λ Orionis) representing a lapse of about 5980 years bringing the period to about 4000 B. C. Further, taking Citrā full Moon as the beginning of the year, and if it is placed at the Winter Solstice, the Vernal Equinox would

21. Taittirīya Saṃhita : IV 4. 10 ; Tai. Br. III. 1. 1. 6 (1. 5. 1. 2 etc).

22. Taittirīya Br. I. 1. 2

23. Tilak : The Orion : pp. 41.

24. Tai : Br. I. 1. 2. 6.

25. Ibid : VII. 4. 8.

26. Ibid : I. 5. 2. 7

be near about the star Pūnarvasu. In the Vedic literature, though there is no direct reference to the Pūnarvasu (Pollux) as being the firm star like the Krittikās some indirect references are available and proper interpretation of these will lead to the fact that once Pūnarvasu was the star where Vernal Equinox occurred. Taking into account the fact that Vedic tradition revolved round sacrifice it would be correct to surmise that the oldest position of Pūnarvasu is preserved in the sacrificial traditions. From Taittiriya Brāhmaṇa²⁷ and the Taittirīya Samḥita²⁸ it is found that Aditi, the presiding deity of Pūnarvasu, was granted a boon that all sacrifices must begin and end with Aditi. According to the legend, sacrifice went away from the Gods and they were unable to trace it. They could not perform the jajñas and did not know where it had gone. It was Aditi who helped the Gods to find out the time for the proper commencement of the sacrifices. In Vājasaneyā Samḥita²⁹ "Aditi is said to be "ubhayatah śīrśanī", i. e., double headed, and the commentators interpret it to mean that the two termini of the sacrifices, which began and ended with Aditi, are the two heads here alluded to"³⁰. Again, Aditi or Pūnarvasu, if taken at Vernal Equinox, also separated the Devayāna from Pitriyāna and so was appropriately called the mother of Devas³¹ and it was from her that the Sun was born³² i. e. took up its yearly course. Thus it appears that the sacrificial year commenced with the Vernal Equinox at Aditi or the Pūnarvasu and Winter Solstice then started at Citrā Full Moon and thus this pre-Orion period can be dated back to about 6000 B. C.

27. Aitteriya Br. I. 7.

28. Taittiriya Sam : VI. 1. 5. 1.

29. Vajasanaya Sam. IV. 19.

30. Tilak-The Orion : pp. 215.

31. R. V. X. 72. 5

32. R. V. X. 72. 8; Sat : Br : III. 1. 32

From the references in the Vedas or in³³ the Vedic literature the period can be taken several millennium back than what has been fixed by eminent Western Indologists like Prof. Max Mueller, and candidly speaking the learned Professor had, at that time, no other alternative but to fix a date which would seem reasonable even to septs like Prof. Bergaigne and others who even doubted the Rig-Vedas to be a modern forgery. A Babylonian scholar even went so far as to guess "the immigration of the Āryas into India, so late as 500 or at the utmost 600 B. C."³³. The following probable dates obtained from the references in the Vedas and furnished below will go a long way to disprove the theory of immigration of the so-called "Indo-Europeans" into India towards the middle of 2nd. millenium B C.

Vernal Equinox with the star.		Approximate Time.	Evidence in the Vedic literature.
1) Pūnarvaṣu	(Star)	6000 B. C.	i) the story of Aditi ii) yearly sacrifice from Chaitra Pūrṇimā.
2) Ādrā	(Star)	5000 B. C.	i) Story of Rudra chasing Rohiṇī.
3) Mrigaśīra	(Star)	4000 B. C.	i) Agrahayana as Mārgasirśa ii) yearly sacrifice on U. Phālgua full moon day.
4) Rohiṇī	(Star)	3500 B. C.	i) Reference in Ma- hābhārata.
5) Krittikā	(Star)	3100 B. C.	i) Krittikā rising in the East. ii) Sacrifice to begin with the Sun in Krittikās.

33 Max. Muller : Hymns of the Vedas : pp. 52.

Vernal Equinox with the star.	Approximate Time	Evidence in the Vedic literature,
		iii) Krittikā first star and Viśakhā the last.
6) Bharaṇī (Division)	1400 B. C.	i) Winter Solstice to commence on the 1st. day of Māgha with star Delphini.
7) Aśvini (Division)	5th Cent A. D.	Summer Solstice commence with Pūnarvaṣu.
8) U. Bhādrapada (Div)	20th Cent A. D.	Present Time.

From the above astronomical references, the antiquity of the Vedas can be traced to about 6000 B. C. and further research in this field may yield more materials to go further backwards.

From the aforesaid, it becomes abundantly clear that during the middle of the second millennium B. C., there was no possibility of any other people migrating to India and the Vedic Indians had been living in this land since very ancient times. Further, since the date of the Bhārata War, which happened at about 3137 B. C. is prior to 1500 B. C., the the so-called date of the "Indo-European" invasion is but a speculation based on the Vedic date fixed by Max Mueller on arbitrary and hypothetical grounds. Indirectly, however, he admitted this. But it did not occur to the "Indo-Aryan" theorists to take this into consideration. His fixation of the date of the composition of the Vedas is subject to (i) luxuriant growth of human mind during early ages of history, and (ii) correctness of division of the Vedas into four epochs. The fallacy lies in both the data accepted by him inasmuch as that (i) we do not know that human mind had luxuriant growth in early stages of history, in fact it might have been quite the reverse, and (ii) the division of the epochs can never be correct in any kind

of literary development since the epochs overlap each other. Also any one of the epochs of development might have taken much more than 200 years fixed by him. Therefore, the Indian tradition which place the Bhārata war at 3137 B.C. is correct. And since, Bhārata war was fought long before the period of the so-called "Indo-European" invasion in 1500 B.C. and since the Vedic people had been living in this land ages before the so called invasion it is a mere speculation and cannot be accepted as a scientific truth. In view of this, the surmise that the Indus valley civilisation was essentially a Vedic one cannot be rejected without serious consideration.³⁴

34. The date of Kurukshetra war has been fully dealt with by the author in his treatise entitled "The Date of Kurukshetra war" (Ratna Prakashan). Hence complete details have not been incorporated in this chapter.

CHAPTER VII

The Pre-Bhārata War Dynasties

The history of India recorded in the Pūrāṇas, mainly concerns itself with its religious development. The compilers did not feel the necessity to record either the dynastic sequence in chronological order, or the social ambitions of the people in general. But still, they have left a record. Though not adequate in the modern sense, at least an attempt is possible from this to compile a chronological list of ruling dynasties of proto-historic India. Admittedly, the list will be incomplete and may not present the actual picture in respect of the period of the reigning kings properly, but yet this will help, to a great extent to fill up certain gaps in the pre-history and proto-history of India. Pūrāṇas incorporate the dynastic lists of those kings who were important enough in history and reigned for more than 20 years. Hence, firstly, any compilation from the Pūrāṇas will remain incomplete as these will contain only the important kings with a reigning period of over twenty years. Secondly, there are omissions¹ in the lists of the kings and consequently, difficulties arise regarding the determination of their reigning periods correctly. To proceed with, from the statement of Arrian, it is found that "from the time of Dionysos to Sandrakottas the Indians counted 153 kings and a period of 6042 years".² and, on the authority of Pliny and Solinus that, "153 kings reigned for 6451 years 3 months".³ In this connection, Count Bjornstjerna, in his "Theogny of the Hindus" states "Megasthenes, the envoy of Alexander to Kandragupso (Chandragupta), king

1. The name of Bharata who reigned for 14 years after the death of Dasaratha has not been included in the list of Ikshaku Dynasty in the Puranas and there are many such in the lists.
2. Fragments of Indika-Arrian, p. 208 (Ancient India.).
3. Ibid p. 116.

of the Gangarides, discovered chronological tables at Polybhotra, the residence of this king, which contain a series of no less than 153 kings, with all their names from Dionysos to Kandrogupso and specifying the duration of every one of these kings, together amounting to 6451 years, which would place the reign of Dionysos nearly to 7000 years B. C. and consequently 1000 years before the old King found in the Egyptian tables of Menetho (viz. the head of the Tinite Thebaine dynasty) who reigned at 5867 years B. C. and 2000 years before Saufi, the founder of the Gizeh pyramid". But if any such complete list was available at the time of Megasthenes it is not available at present.

From the above statement, the average reigning period of each King comes to a little over 42 years. During the comparatively recent Period, it is found that in France the reigning period of 7 kings from Hugues Capet to Phillip II (Augustus) is from 987 A. D. to 1223 A. D. i. e. 237 years giving an average reigning period of about 34 years for each king. In England from Henry II to Richard II, 8 kings ruled from 1154 A. D. to 1399 A. D. for 246 years giving an average of about 30 years for each King. In recent times, England had 5 kings from George-I to Queen Victoria who reigned from 1714 A. D. to 1907 A. D. for 188 years giving an average period of 37 years 7 months for the reign of each king. Again, from the Kāśhmīr dynastic list given by Kalhaṇa Miśra, it is seen that from Gonarda III to Yudhiṣṭhira, 21 kings reigned for 987 years 8 months and 29 days giving an average reigning period of about 49 years 5 months for each king. Thus, 42 years of average reign for each Indian king from Vṛhadvala to the earliest period is not improbable, especially considering that the Pūrāṇic dynastic lists are only for the important kings and not a complete or a comprehensive one and the period was of such antiquity that the Pūrāṇic compilers also could not find out the names of all the kings of the dynasties. This will be evident from the lists attached at the end.

Considering that the kings had to go on war and their lives involved risks, an average of 40 years per king is quite within reason and has been taken for the calculation of the periods of their reigns. To those who disagree to the acceptance of this limit, they may refer to Megasthenes according to whom the reigning period of each king was more than 42 years.

In the previous chapter it has already been established that the great Bhārata battle was fought at or about the year 3137 B. C. and the king of the Ikṣāku dynasty at the time was Vṛhadvala. According to the Pūrāṇas he was the 96th King in the line of succession since Manu Vaivasvata. Further, from the Pūrāṇic statements it is noticed that before Manu Vaivasvata and after the kings of the Uttanapāda dynasty i.e., possibly after the great Deluge, there was about 907 years of kingless period when no king reigned in India and the earth was covered with water. It is assumed that there was no king or any political leader to rule the land at the time. The country or whatever remained above water were the hilly tracts and these were ruled by means of democratic principles. The democratic theory of Government was not unknown to the people of ancient India. It is found that during the life and times of Buddha several states in India were ruled through democratic principles and Kauṭillya's famous Arthaśāstra mentions about the democratic Governments. Before this kingless period of 907 years, the kings of Uttanapāda and Priyavrata dynasties, who were the descendants of Manu Svayambhūva, reigned in India. The period of Priyavrata coincides with the last glaciation period in India at about 10,000 B. C.

Taking the Pūrāṇic accounts into consideration it is noticed that since Bhārata War up to the time of Chandragupta, 22 Brhadrathas, 4 Pūlakas, 12 Śisunāgas and 9 Nandas, i.e. in all 47 kings, reigned since the Bhārata War to which 10 Kings are to be added according to the Matsya version⁴. This

4. Dynasties of Kali Age-Pargiter.

brings the total number of kings since the Bhārata War to 57. Therefore, if the statement of Megasthenes and other Greek historians that in India 153 kings reigned since Manu Vaivasvata to Chandragupta is given credence, it has to be accepted that since Manu Vaivasvata to the Bhārata War there were 96 kings. As the list of the kings of the Ikṣaku dynasty is more complete, it appears that Br̥hadbala was the 96th king in the Ikṣaku line since Manu Vaivasvata. If these 96 kings are given 40 years of reign each, we get 3840 years and added to 3137 B. C. we find the period of Manu Vaivasvata to be 6977 B. C. In the Pūrāṇas and in Harivaṃśa it is found that before this, the ten (or twelve) Pracetās were under water for 907 or 1000 years and performed meditation without any mention of a king in the country. Thus, the period from 6977 B. C. to 7884 B. C. (taking 907 years for the Pracetās) was a period when there was no king and the earth, at least some portion of it, was under water. Possibly, this was the period of great Deluge when Manu, the king warned by the fish, went to the hills and saved himself and his lineage. Before this period of deluge, Pūrāṇas record 31 kings of the Priyavrata dynasty. They ruled (giving 40 years for the reign, of each king) for 1240 years and this brings us to about 9124 B. C. before which there was another period of 1000 years during which there was no king. This may be taken as the period when the last glaciation or Pluvial occurred. Before this, although according to tradition the Vedas existed, no dynastic list is available either in any of the Pūrāṇas or in any other ancient literature. Taking the above into consideration, lists of kings of various dynasties who ruled in India at different places at different times have been compiled and given in lists 1 to 7 as annexures. From these lists, it is apparent that the Uttānapāda and the Priyavrata dynasty ran concurrently but the Uttānapāda dynasty does not contain a list of 31 kings as compared to the Priyavrata dynasty. In this dynasty (shown in List 2) after Vārhiṣada, ten (or twelve) Pracetās remained under water for 907 or 1000 years. One of them married

Mariṣā the daughter of Apsarā Promlochā and from this marriage Dakṣa Prajāpati was born. Dakṣa Prajāpati had 60 daughters and he gave 10 to Dharma, 13 to Kāśyapa, 27 to Chandra, 2 to Aparabhuṭ, 2 to Angirā, 2 to Krisaśva and 4 to Takṣya. From them various children were born but we are concerned here only with Kāśyapa who married Aditi and reared Vivasvan. His son was Śrādhvadeva or Manu Vaivasvata who had 8 sons viz. Ikṣāku, Priṣadha, Kavi, Karuṣ, Driṣṭa, Nriga, Nariśvanta and Diṣṭa. Most of these children found dynasties who ruled over India at different places.

The Priyavrata dynasty ends with Viśvagajyoti. After his reign came the 907 years of kingless period in India which was probably the diluvian period when the last king went to the Himālayas with his people. When this period was over, order was restored by Manu Vaivasvata. One of his sons Ikṣāku found a great dynasty and the king of this dynasty who can be linked with the Bhārata War is Bṛhadvala. The list of the kings of the Ikṣāku Dynasty (list 3), although covers 97 kings cannot be termed as complete as names of some kings as found in some the Pūrāṇas have not been included therein and such names are, Pronode, Mārut, Nariśvanta, Bali, Dama, Dūśmanta, Aṅga, Rāṣṭravardhana, Kīrtiratha, Sudhātiti, Devamīha, Negavanta, Hasti, Biśala, Addhivida Produmṇa, Pṛthulakṣha, Champā, Ṛtujita, Aṣṭanemi, Bhadraratha, Vṛhadkarmā, Bṛhadratha and Bṛhadthānu. Had these 24 names been included, the total list upto Bṛhadvala would have come to 121 kings and consequently the period of average reign taken as 40 years for each king would also have decreased by considerable extent to about 32 years per king. But in this aspect of ancient Indian history the statements of the Greek historians have been taken as correct and calculations made accordingly.

Just as Ikṣāku found a dynasty, similarly his brothers Nriga, Nariśvanta and Diṣṭa also founded dynasties but apparently these did not continue for long nor were these as mnsfao as that of Ikṣāku. In, list 3A, the dynastic list of

these kings are given. Amongst the sons of Ikṣāku, Bikukṣi was the head of the main line of Ikṣākus but his second son Nimi also founded a dynasty and the same is given in list 3 B. The above kings all belong to the Solar dynasty. The kings of the lunar dynasty originates from Manu Vaivasvata through Ilā and Pūruravā. This dynasty was again split up into three main parts with Anū, Pūru and Jadu, the three sons of Yajāti. They established different lines later famous in history. From the Pūru line came the Pāṇdavas and the Jadu line produced the famous Kṛṣṇa who played such an important role in the later part of proto-historic India. The main Lunar dynasty was actually founded by Āyū, the son of Pūruravā by Urvaśī, the Apsarā; Amāvasu the second son was the ancestor of famous Vedic Ṛsis and Brāhmins like Jamadagni, Viśvāmitra, Śunasef, Madhūchandā and others. The dynastic sequence of Amāvasu is not complete but has been given in the list as available. In his line Jaṇhu married the daughter of Juvanśva and it must be the daughter of Juvanāsva II of the Ikṣāku dynasty. Viśvāmitra was the contemporary of Daśaratha, the father of Rāma, and hence, their periods have been fixed taking this into consideration. The main lunar dynasty of the Pūrus, is however, given in List 5. It appears that this list of kings found in the Pūrāṇas is also incomplete. If Arjuna is taken to be the contemporary of Brhadvala of Ikṣāku dynasty, there remains a gap of about 30 generations or of about 1200 years in this list. Therefore, Ajamīda has been taken as the contemporary of Aja of the Ikṣāku dynasty tentatively just to bring the time of Arjuna to agree with the period of the Bhārata battle. Among the sons of Āyū, Nahuṣa formed the main line, Raji died in a flight with Indra and Rambha's family was extinct after 3 generations. A list of Vridyaśarmā's family is given at list 5A. Ajmīda's son Brhadiṣu also founded a dynasty and Vallāta of this family died in the hands of Karṇa in the Bhārata war. A list of this family is given at list 5B. In list 6 an incomplete sequence of Ānū dynasty is given as available, and in list 7 that of Jadu has been included. These, in general, are the

major Solar and Lunar dynastic lines of India upto the later proto-historic period when the great Bhārata battle was fought.

The dynastic lists from Manu Vaivasvata to the Bhārata war period, although incomplete, conclusively proves that during the period from Manu Svambhuva upto the period of the Bhārata war there was no invasion in India and the major tribes and clans as shown do not belong to the "non-Āryan" linguistic cultural group. They practiced the Vedic and Brāhminic religious rites enjoined in the Smṛti and Śruti texts. Such examples are not wanting in latter Sanskrit texts that Kriṣṇa was the embodiment of the Vedas. The great patriarch Bhīṣma was famous for both his valour and as an exponent of religion. Vyāsa, who became famous as the compiler of the Vedas and the Pūrāṇas, was an ardent follower of the Vedic religion. Further, if it is accepted that the "Indo-Aryans" invaded India by about 1500 B. C. and took some time to settle, compose the Vedas and consolidate the tribes, then the Bhārata war period should relate to several hundred year after the invasion. But the traditional, historical and astronomical date of the war comes to about 3137 B. C. Thus, apparently the Vedic Indians lived in India at about 3137 B. C. i. e. 1600 years before the supposed invasion took place. Besides, no ancient literature of India speaks about "Indo-Aryans" migrating from outside the geographical limits of Vedic India. As such the so-called "Indo-European" or "Āryan" invasion into India at about 1500 B. C. can on no account be taken as anything but mere speculation.

Now that it has been shown that the Indian civilisation is older than even that of the pre-dynastic Egypt, not to speak of the other comparatively modern civilisations, necessarily all the other ancient cultures of the world have sprung from this mother civilisation, which was essentially Indian. A study of comparative philology reveals that Sanskrit was the mother tongue from which all the other Indo-European languages had sprung up and as Prof. Bopp

has stated "Sanskrit is more perfect and copious than the Greek and Latin and more exquisite and eloquent than either". In ancient times there were time to time dispersal of the Indians, occasioned either by political, religious or economic causes and the parties went and settled in different unoccupied countries, both in the east and in the west from where the different nations later famous in history emerged. Since India was the cradle of Vedic civilisation, axiomatically, from this center colonisation towards west started and the conquered tribes were forced to accept the language and the institutions of the civilised Indians. In Rig-Veda, we find that the kings of Aja, Śīghru and Okṣu presented Indra with a horse's head. The Ruṣams gave Indra 4000 cows. Indra killed the descendants of Vṛchivāna, son of Vaiśikṣa in the eastern portion of "Hariupīā". If Okṣu is some township near the river Oxus, Ruṣam is present Russia and Hariupīā is the ancient name for Europe, it can not be denied that some Indian tribes marched out for conquest of other lands, either due to economic necessity or due to political reasons. Some were exiled from the country for their unorthodox religious attachment and settled where Indian settlements were already in existence in the west of Persia.

Thus, Vedic-Indian civilisation gradually extended itself in various parts of the world more specially to the west and in the lands of Ethiopia, Egypt and Phoenicia. The river 'Nile' in Egypt might have been named after 'Nila', the son of Ajmiḍa, of the Chandra (Lunar) dynasty who went out for conquest of different lands. A portion of Indus is named "Nilabha" which means blue water and this might have been the reason for naming the river as "Nile" which had equally blue water. Prof. Heeren has countered the argument that the Indians were derived from the Egyptians, "for it has been already ascertained that the country bordering the Ganges was the cradle of Hindu civilisation." Further "the Ethiopians and the Indians also belonged to the same extraordinary race" and it has been held by Philostarus that "they (Ethiopians) were originally an Indian race compelled

to leave India by slaying a certain monarch to whom they owed allegiance". The name "Abysinia" might also have been derived from "Abuisin which was an ancient name of the river Sindhu or Indus. The Phoenician kingdom was established by the descendants of "Anak", who may be the "Anak" or "Anakḍundavi" of the Indian chandra Dynasty. The name "Kuldeo" from which "Chaldea" has been derived is essentially Indian and means the "family God" and it has been stated by Count Bjornstjerna that "The Chaldeans, the Babyionians and the inhabitants of Colchis derived their civilisation from India". The name "Assyria", has a similarity with 'Asura' and such names of their kings as Dushrath, Banipala and others speak of Indian connection which cannot be denied. The similarity of primitive history of 'Greece' with that of Indians speaks of a connection existing in the older days and Mr. Pockocke has derived the word "Grcek" from the Indian word "Griha" or house. He has stated "The people or clans of Griha were, according to the regular patronymic form of their language, styled Graihika whence the ordinary derivative Graihika (Graika) or Greek". The Scandinavian scripture "Edda" can be scarcely questioned as anything but the derived from "Adin" a descendant of the Indian King Pūruravā. The Teutonic "Manus" who is recognised as the ancestor of Germany cannot but be the "Manu" of the Indians, who is the father of mankind.

China is one of the oldest countries of the world. During the period of Bhārata War, Vagadatta of Prāgyotiṣpur joined the Kurus and we find that the Chinese people sided with Vagadatta, the king of Prāgyotiṣpur. It is also found that Vagadatta was present in Yudhiṣṭhira's court with many Kīrāt, Chīn, and other soldiers. The connection between China and India was of a very ancient standing and we find in Todd's Rajasthan that the geneologists of China and Tartary declare themselves to be the descendants of Āyū, son of the Hindu king Pūruravā. The Chinese tell of a tradition in "Schuking" in which it is stated that the ancestors of the Chinese people came to China after crossing the high mountain ranges to the

west and what else can the mountains be, if not the Himālayas ? Prof. Heeren has stated that "the name China is of Hindu origin and came to us from India". The Turks are said to be the descendants of Turvasu, the son of Yajāti and the descendants of Yadū, who once reigned upto Khorāsan and had established the township of Gazni. As in the west, so in the east also, Indian colonies were established at various places and people from all parts of the world used to come to the Indian Brāhmins for learning. Thus, we can say with Thornton "Ere yet the Pyramids looked down upon the valley of the Nile, when Greece and Italy, those craddles of European civilisation nursed only the tenants of the wilderress. India was the seat of wealth and grandeur".

The various groups of Indians, thus migrated to different countries at different periods and during those periods there was nothing to hinder such migration out of India. It has been stated elsewhere that the reasons for such migration were multifarious, viz., economic conquest, invasion, expulsion and even the intention to expand the existing territory for the sake of more land. Such migration had, at a later stage, its aftermath in that the expelled people came back as invaders to avenge their grievances with the exception of the Pārsis, who other than some minor intrusion in the north-western border of India obeyed the time old convention and came back to India only when Iran became too hot for them to maintain their religious customs. The linguistic cultural affinity of the Indians and the Iranians leaves no doubt that both the people came from the same stock with the same culture. The language is indubitably of Sanskrit origin and as Sir William Jones has remarked "out of ten words in Due Persgu Zend Dictionary six or seven were pure Sanskrit". The derivation of the word "Irān" may be from "Hiraṇyā" of "Hiraṇyapūra" which was the capital of Asura country and which means gold or from "Aira" which means the descendants of "Irā" or "Ilā", a predecessor of the Pūru dynasty. The derivation of river Euphrates has been found to mean the king of India and as Mr. Pococke says "The pārsóos, the people of Pārśee Rām

those warriors of Axe, have penetrated into and given a name to Persia ; they are the people of Bhārata ; and to the principle stream that pour its water into Persian Gulf they have given the name of Eu-Bhārat-es (Euphrates), the Bhārata Chief". The Irānian God "Ahura Māzdā", derived from "Asura", putting 'h' in place of 's' as per Persian custom, speaks of antagonism against the ancient Brāhministic or Vedic rituals. The Irānian "Berethraghna" is none other than "Vṛtaghna", the Indra, whom 'Ahurā Māzdā' refers to as the greatest hero. But still, there is no doubt that there existed ideological conflict between the Irānians and the Indians which was exemplified by treating the Indian deities as demons. It is apparent, therefore, that whenever the separation might have been effected from the original stem, the relationship between the Indians and Irānians was strained to a great extent and the primary cause of separation between these two people was probably difference in religious ideology which is substantiated from the Vedic "Maruta" and "Indra" who became the Avestic demons. "Nāsatya" and "Devas" were rejected and "Asura" or "Ahura" was made the premier God of Irān. Later on, this feud developed into an indifference to such an extent that neither the Indian nor the Persians, had any trade relationship and it is proved by the fact that the Indus people had little or no trade relationship with Southern Persia, whereas, their trade with Babylonia was enormous.

Thus summarising the above it is found that :—

- (i) the Vedic period may be considered to belong to about 10000 B. C. onwards on literary and traditional evidences for which the Pūrāṇic list of dynastic lists are available. This is more or less corroborated by the fact that the 'Greek' historians and travellers in India found that the Indians counted 153 kings and 6451 years from time of Dionysos to Sandrokottas who is no other than Candragupta Maurya, a contemporary of Alexander the Great.
- (ii) Megasthenes had found a complete list of these kings specifying the duration of the reign of each king at

Polybothra which takes the Indian civilisation back to about 7000 B. C.

- (iii) there were two kingless periods in proto-historic and pre-historic periods of about 1000 years each, the first of which was probably after the last glaciation or pluvial and the later during the period of deluge.
- (iv) from the continuous list of kings and also on the authority of Greek historians it is found that there has been no "Indo-European" invasion or migration in India since the earliest time up to the period of Mahabharata War and from the Mahābhārata War to the time of Candragupta.
- (v) there exists immense possibility that some of the Indian tribes migrated outside India towards the west due to various reasons and they formed the nucleus of western nations who at a later period emerged in history having the same linguistic cultural background as the Vedic Indians. This led to the similarity of language and culture upon which the invasion or migration theory of "Indo-Aryan" "Indo-German" or "Indo-European" racial theory had found a foothold. On consideration of the afore-said, the "Indo-European" racial invasion theory by about 1500 B. C. cannot stand the test or evidence. The Indus Civilisation, therefore, cannot but be a Vedic Indian Civilisation since there was no other people than the Vedic Indians during the proto-historic period of its existence, i.e. from about 6000 B. C. to 3000 B. C. Apparently, the civilisation came to an end after the Bhārata War of 3137 B. C. when the whole of India was in turmoil.

CHAPTER VIII

Aryan Racial and Invasion Theory

Towards the end of the eighteenth century, a French missionary Coeurdoux (1767), and Sir William Jones (1786) an English Judge of the Supreme Court of Bengal, found that Rig-Vedic Sanskrit has a remarkable similarity with Latin and Greek. They came to the natural conclusion that in ancient times those people who spoke these groups of languages once lived together. All at once it turned out to a racial controversy. Subsequent studies of the Vedic literature by the occidental scholars was directed on this line and it was found that ethnic and cultural affinities existed among the old world linguistic family. Each group tried to find out similarity in language and ethnic relationship between the Vedic Indians with their own. Everyone wanted to prove their racial and cultural affinity with the Vedic Indians. In the early nineteenth century, this theory was put on a sound footing by grammarians and scholars like Franz Bopp, Schelling etc. and the term "Indo-European" and later "Indo-German" was coined for the group of languages before their supposed dispersal from the original homeland ; they also attached racial significance to it.

Soon after, the link between the language of the Vedas and world linguistic group became an established fact. It was then that the matter was taken up in hand by German Scholars and in the interpretation of ancient Indian History "Germanism" took an active part. The "Indo European" or rather the "Indo-German" theory took a shape and it attempted at connecting the Vedic language with the European languages of the Teutonic group. In time, it passed away from the scholastic fraternity and fell in the hands of the German patriots. "Indo-European" theory became a part of "Germanism" which attempted at the establishment of the racial and cultural affinity between the Vedic people and their own

ancestors. This arose out of "Pan-Germanism"* which held sway in Europe at the time.

In the middle of 19th century, Prof. Max Mueller, the great German scholar, whose *magnum opus* is his translation of the Rig-Vedas in six volumes, introduced the word "Ārya" in Europe. This opened up a new vista before the German scholars. Since then the "Indo-European" and the "Indo-Germanic" group of languages came to be synonymous with "Aryan" language. Further, an "Aryan nation" was invented, who in course of their supposed migratory movement, came to India and established the Vedic civilisation. From the view point of Prof. Max Mueller, his Aryan "has always flowed towards the north-west"¹. It, therefore, remained only to determine when they migrated to India. Here also Prof. Max Mueller took a hand. He was the first scholar to try to put a date to the Vedas and that also on literary evidence. On literary grounds he found out that the period of composition of the Vedas was at about 1200 B. C. According to him that was the latest date when the Vedic hymns were supposedly composed². Further, he took into consideration that the Sūtra period is prior, "if not to the origin, at least to the spreading and political ascendancy of Buddhism" in the 4th century B. C. He arrived at this period taking 200 years for the development of each of the four literary periods—the Chandas, the Mantras, the Brāhmaṇas and the Sūtras—into which he divided the Vedic literature. But, later he admitted "that the limit of 200 years can be assigned to each period only under the supposition that during the early periods of history the growth of the human mind was more luxuriant than in latter times"³. This, in fact, is a clear admission that fixation of the date of composition of the Vedas is quite arbitrary. The linguistic evidence demonstrated by him is faulty inasmuch as that (i) it presupposes a more luxuriant

1. Max Mueller—The Veda and Zend-Avesta.

2. Max Mueller—Ancient Hindu Astronomy and Chronology, pp.v.,vii.

3. Tilak—The Orion, pp.3.

growth of human mind during the early periods of history, which may not and need not have been so and (ii) his four-fold arbitrary division of the Vedic literature does not take into consideration "that each period might run into and overlap the other to a certain extent"⁴. Consequently, "it becomes extremely difficult to assign the minimum chronological limits to the different periods" and whatever period is assigned to an epoch can not but be presumptive and, therefore, erroneous.

This method of fixation of the time period as adopted by Prof. Max Mueller is speculative and a thorough examination will at once reveal the weak points of his deductions. Following the same method, Dr. Haug fixed the commencement of the Vedic literature between 2400-2000 B. C.⁵. Prof. Whitney on the same literary evidences expressed his views that the hymns might have been composed as early as 2000 B. C.⁶ by assigning about 500 years for each phase. Hence, the different time periods fixed by these reputed scholars cannot all be true. The time fixation by Prof. Max Mueller is, thus, fallacious and speculative. The fallacy lies in the (i) hypothetical grouping of the epochs, and (ii) consideration of 200 years for the development of each epoch, whereas, other periods were accepted by other scholars. Thus, this method of time fixation is apt to be unrealistic, fallacious and erroneous. In this context, Prof. Winternitz said : "it is now clear that the acceptance of 200 years for different literary epochs in the development of the Vedas is purely arbitrary"⁷ and that "no power on earth can any time be sure whether the Vedic hymns were composed 1000 or 1500 or 2000 or 3000 years before Christ"⁸. This has been further convincingly proved by G. Buhler⁹.

4. Ibid—pp.3.

5. Introduction to Aitereya Brahmana Dr. Haug-p.48.

6. Introduction to Sanskrit Grammer Whitney-p.xiii.

7. Winternitz : "Geschichte der indischen literature" pp.249/50.

8. Ibid

9. G. Buhler—Indian Antiquary, XXIII, 1894, p.245.

In spite of its inherent fallacy, the suggestion of Prof. Max Mueller and his fixation of the period of Vedic composition to about 1200 B. C. was accepted as a scientific truth. At this, Prof. Winternitz has truly remarked "it is strange how strong the power of suggestion works in science. The purely hypothetical and completely arbitrary fixation of the chronology of the Vedic epochs by Max Mueller, conceived without any logical argument or tangible proof, in course of time, assumed the character of a scientifically proved fact". And on this, the theory that the "Indo-Europeans" migrated into India sometime in the middle of 2nd millennium B. C. is based.

Prof. Max Mueller's date of the Vedic composition found many advocates in the Western world. Contrary to all traditions, the Vedic Indians were now called the "Indo-Europeans" or "Indo-Germans". They were stated to have migrated into India sometime in the middle of the second millennium B. C.; and to establish this conclusion Max Mueller's suggestion had to be accepted as a scientific truth. Unless the period of composition of the Vedas could be fixed to a date near about 1200 B. C. the "Indo-Europeans" or the "Indo-Aryans" could not have entered India by about 1500 B. C. and according to occidental scholars, this was the period when the so-called "Indo-Aryans" migrated into India. Thus, on Max Mueller's authority a migration was established, an "Indo-Aryan" race was discovered and "Aryan" racial characteristics were noticed everywhere from North Europe to the Russian steppe. The poor "Aryan" was now the bone of contention of the various European countries and the Germans identified him with Nietzsche's "Blonde beast" who migrated towards east out of a common centre located somewhere in North Europe and anthropologically classed as belonging to the "Nordic" race.

From a truly scientific and a cultural disquisition the "Aryan" question became a racial controversy. Alternately he began to be identified with various European tribes, the

Tutonic, the Lithuanian, the Finnish and lastly with the nordic "Herrenvolk". Thus "Ārya" moved from the Vedic literature to the European political arena. And since the inferior dark races were held as the white man's burden, this acted as an opiate in the minds of the Europeans. The thought that as the Vedic people were the most cultured people of antiquity, they can not but be "white men", no matter whether blonde or brunette, who conquered the nose-less dark people of Indus Valley and drove them out to the mountains. Such was the fate of the "Aryan". The Vedic literature was studied thoroughly by the occidental scholars with the fixed idea that (i) the "Aryans" were a race of white people, (ii) they came and invaded the Indus Valley at about 1500 B. C., and (iii) they fought and drove out the nose-less, dark skinned aborigines and occupied their lands. Any other fact or tradition either obtaining in the Vedas or in the later Pūrāṇas were either considered as fraudulent, full of interpolations or even concocted wherever these did not fit in with these preconceived ideas.

Indian tradition does not speak of any "Aryan" race. Nor is there any mention of any "Aryan immigration" either in the Vedas or in the Pūrāṇas. But this, did not fit in with the western idea of the 'Aryan' invasion. Hence, it was not considered by the advocates of "Aryan" invasion theory. According to these scholars the white "Aryans" had to migrate from outside, be it north Europe, south Russia or even Central Asia. And since according to Prof. Max Mueller's suggestion the anterior date of Vedic composition was at about 1200 B. C. the invasion or the migration must have taken place some two or three centuries earlier. Another fixed idea was that any earlier civilisation in India can not be anterior in date to that of any other civilisations of the middle east. Hence, the white "Aryans" were made to disperse from an unknown location towards east and west and civilise the country that was in the eastern sector, i. e. India. Therefore, Indian civilisation must be posterior in date to other "Indo-European" civilisations of the west and

must have been borrowed from them as otherwise the facts surmised by these scholars can not be made to fit in.

This angle of vision became an *'idee fixe'* with some of the western philologists, historians and archaeologists. The existing Sanskrit and the Vedic literatures were studied and interpreted from this angle only. Many of the Indian scholars and some, at least, of the occidental scholars did not accept this view point of migration from west or from a northern colder region. They were of opinion that the reference to 'hundred winters' by the composers of some hymns¹⁰ does not point to their original habitat (protnouk) at a colder region¹¹. Just as the Vedas contain reference to 'winter', similarly, it also contains reference to "autumn (sarata)"¹² and consequently it can also be interpreted on an analogy of the western interpretation, that the Vedic Indians lived at a place where "Autumn" was the predominant season.

We are informed on the authority of the eminent Prof. Max Mueller that the "geographical horizon of the Vedic poet, was confined by the snowy mountains in the north, the Indus and the Suleiman mountains in the west, the Indus or the sea in the south and the valley of the Jamunā and Ganges in the east. Beyond that, the world though, open, was unknown to the Vedic poets"¹³. In this, there is no reference to suppose an immigration. There is no mention of migration to this place from a foreign land where winter was the predominant season. In fact, there is no mention or reference to any migration at all in the copious volume of the Rig-Vedas containing more than 10,000 hymns. The rivers mentioned in Rig-Veda are the real rivers of Punjab which still can be seen and also to the further west "these rivers as we may see them to-day, as they were seen by Alexander

10. R. V. 1.64.14 ; 5.54.15 ; 6.10.7

11. Swami Vivekananda ; Paris lectures 1899-1900

12. R. V. 1.72.3 ; 1.86.6 ; 2.12.11 ; 7.66.16.

13. Max Mueller—The religion of the Veda: pp.103.

and his Macedonians” and “were seen also by the Vedic Poets”¹⁴. Prof. Max Mueller also found an historical continuity of a real people who lived their short lives on the earth, in the plains of Punjab bounded by the geographical limitations that they were aware of. This limitation is within the plains of western India and nowhere else. They were unaware of any immigration of their forefathers from any foreign land but on the other hand, their tradition and racial memory referred only to this land bounded by the geographical limitations of the present Punjab.

If all the strifes and fights could be retained in racial memory and later recorded, how can it be believed that they did not point out the most important factor in their tribal history that their fore-fathers were ‘white’ or ‘blonde’ immigrants from a distant place who came and conquered the land which was the only place known to the later generations? Reading between the lines of Prof. Max Mueller’s dissertations it seems that he also was aware of the facts but presumably refrained from giving his candid estimate due to political pressure.

The Vedic Indians could not have entered India as emigrants. Muir, has stated that “they (Āryas) could not have entered from the west, because it is clear that the people who lived in that direction were the descendants from these very Aryans of India..... nor could the Aryans have entered India from the north or north-west, because we have no proof from history or philosophy that there existed any civilised nation with a language and religion resembling theirs, which could have issued from either of those quarters at that early period and have created Indo-Aryan civilisation”¹⁵. Muir further stated “that so far as I know none of the Sanskrit books, not even the most ancient contain any distinct reference or allusion to the foreign origin of the Indians”¹⁶.

14. Ibid—pp.103.

15. Prithivir Itihasa—pp.22 (quoted from Muir’s Sanskrit Texts).

16. Muir’s Sanskrit Texts, Vol. II, P.323.

Zimmer, a German Indologist, also held that the Vedic tradition does not speak of an original habitat^o of the Āryas outside India. The surmise that the 'Aryans' came from outside India is but a mere speculation in the absence of any literary support. On literary and traditional evidences therefore, (i) there was no "Aryan" invasion in India towards the middle of second millennium B. C. or at any time, and (ii) the so-called "Āryas" were indigenous natives of the land of five rivers beyond which they knew no other land as their home nor did their racial memory recall any immigration or dispersal from any foreign land. The Greek historians came to India with or after Alexander at about the 4th century before our era. They also do not speak of any invasion or migration into India by any country or people except the mythical statement of Diodorus that India was invaded by the Assyrian Queen Semiramis, whose very existence is doubted by modern historians. Even true, this does not fit in with the Aryan invasion theory propounded by the occidental historians inasmuch as that Assyrian invasion can not be termed as "Indo-European" or "Indo-Aryan" invasion. On the other hand the Greek historians have spoken of a tradition of continuity in the line of Indian kingship for 6451 years before Alexander. As regards the indigenous origin of the Vedic Indians "Adelung the father of comparative philology and leader in 1806, placed the cradle of mankind in the valley of Kāśhmīr which he identified with paradise"¹⁷ and this place might as well have been the land where the Vedic Indians originated.

Megasthenes, the envoy of Alexander the Great to the Court of Chandragupta, informs us that he discovered Indian chronological tables at Polybothra. These contain a series of no less than 153 kings, with all their names from Dionysus to Chandragupta amounting to 6451 years "which would place the reign of Dionysus nearly 7000 B. C. and consequently 1000 years before the old King found in the

17. Tailor—Origin of the Aryans, pp.9

Egyptian tables of Manetho (viz. the head of the Tinite Thebaine dynasty) who reigned 5,867 years B. C. and 2000 years before Saufi, the founder of the Gizeh Pyramid''¹⁸. Thus, neither the Vedas, nor tradition, nor even the Greek historians who travelled in India before the Christian era found trace of any "Indo-European" race or "Indo-Aryan" invasion or migration. On the other hand Megasthenes found a list of kings which speak of kingship in India since Dionysus to Chandragupta. If such statement coming from Megasthenes, Solinos and other Greek historians who travelled in India before our era is believed, the question of 'Aryan' or any other invasion at the middle of the 2nd millennium B. C. can be safely eliminated.

In his disquisition on the Vedic chronology based on Astronomical references, Prof. P. C Sengupta, of the Calcutta University, has found out that the antiquity of some hymn of the Rig-Veda extends "from 4000 B. C. to perhaps 2450 B. C. the Atharva Veda indications also point to dates from 4000 B. C. to about 2350 B. C., viz, the time of Janameyaya Parikṣita, while the different section of Yajur-veda show a range of dates begining from about 2450 B. C..''¹⁹. (F. N.). On the same basis, Tilak has assigned the oldest period of the 'Aryan' civilisation to 6000-4000 B. C. (pre-Orion period) and the Orion period to 4000 B. C. to 2500 B. C., i. e. from the time when the Vernal Equinox was in the asterism or Ārdra (a Orionis) to the time when it receded to the asterism of the Kṛttikās (η Tauri). Thus, two different scholars

18. Count Bjornstjerna—Theogony of the Hindus ; pp.45.

19. P C Sengupta—Ancient Indian Chronology, p.Viii (Introduction).

Footnote :— The supporters of Astronomical theory of fixing the time period are i) Tilak, The Orion, The Arctic Home of the Vedas, ii) Jacobi, ZDMG, Vol. XLIX, pp,218,169, IRAS 1909 pp.721-6 ; 1910, pp.460-4 ii) Sengupta, Ancient Indian Chronology. Chandra—The Date of Kurukshetra war. Those against are i) Oldenburg, ZDMG Vol. XLVIII, pp 629, XLIX pp.470, IRAS 1909 pp.1095, ii) Thibaut, Indian Antiquary Vol. XXIV, pp.100 iii) Keith, IRAS, 1909, pp.1100. 1910, pp 464-6.

informs us that the Vedic antiquity extends to 6000 B. C. or thereabouts which is astonishingly close to the information supplied by Megasthenes from Polybothra. Further, Jacobi (*Indian Antiquity, Vol. XXIII, pp. 154*) found on the strength of two hymns of Rig-Veda that the year began with summer solstice at Phālgunī at about 4000 B. C. Some occidental scholars do not find this evidence as "trustworthy external evidence". They, consequently, accept Max Mueller's theory of dating the time period of Rig-Vedas, which, to them is trustworthy, but upon which apparently the eminent Professor himself did not put much faith at the later period of his life.

That there could not have been any Aryan invasion has been shown in a previous Chapter. Now further exploration of the 'Indo-European' invasion theory is necessary and also necessary is to clear 'Indra' who according to Wheeler, on circumstantial evidence stands accused²⁰ of destroying the highly evolved civilisations of the essentially 'non-Aryan' type of civilisation at Mohenjodāro and Harappā. For this, only one explanation would suffice. 'Indra' could not have destroyed a city as an invador if there was at all no invasion, which is substantiated from the Vedas, the traditions, the statements of the Greek historians and also from Astro-nomical calculations. From all these a continuity of Indian tradition without a break is proved beyond doubt. 'Indra', thus, stands vindicated. To examine further, Hamsworth, has stated that almost all modern Europeans are of 'Aryan' descent. The "family is also called 'Indo-European' or 'Indo-Germanic', but these names are open to objections from which the term 'Aryan' is free²¹". By this time the 'Aryan' racial theory has had a field day. Prof. Max Mueller, though at a later date disassociated himself from the "Aryan" racial theory, had once set the ball rolling. And consequent on his introduction of "Ārya" in Europe, the "Aryan" ethnic type took a distinctive form. He was variously labelled as

20. Sir Mortimer Wheeler—*The Indus Civilisation*, pp.99.

21. Hamsworth—*History of the World*, p.321.

belonging to a specific bio-type of a 'white' race, either 'blonde' or 'brunette', but distinct from the indigenous Indians who according to these theoreticians were uncultured, noseless, dark-skinned aboroginies. They lived, in mud huts, were devotees of mad Gods, sprinkled human or animal flesh and blood on their body, were phallus worshippers, made uncouth sounds and after losing the fights with the so-called white skinned 'Indo-Europeans' or 'Aryans' were ultimately driven out of the fertile lands to the isolated regions of the distant hills. The discovery of the highly evolved Indus civilisation took these theoreticians quite unawares.

Leaving aside the unlimited philological and anthropological disquisitions originated by scholars to prove their theory, the Sanskrit texts may be examined to find out what these have in store in this context. According to Sanskrit grammar, the word "Arya" with short 'A' is derived from the root "Ri", which means movement, to plough. Hence the word "Arya" literally means 'he who ploughs or he who moves'. Since, in the Rig-Vedic society, even the King or the leader had to personally plough the land first, the meaning of the word "Arya", when it was first used, probably meant the tiller of the land. Mahādhara suggests that the word "Arya" means a Vaiśya and his view is supported by Pāṇini²², Vājseneya Saṃhita²³, Śatapatha Brāhmaṇa²⁴ and in Taitirīya Saṃhitā²⁵ the four sects of the society has been defined as, Brāhmaṇa, Kṣatriya, Ārya and Sūdra. It is, therefore, seen that the word "Ārya" has been used to mean "Vaiśhya" or a "Husbandman" and not any person of the "Aryan" or "Indo-European" race who migrated from the west or from any other land whatsoever. This is further verified from the

22. Panini, 3.1.103 ;

23. Vaj . Sam 14.28 ; 23.30

24. Sat : Br : xiii, 2. 9. 8 ;

25. Tai : Sam : 4, 3, 10, 1

use of the words “Kriṣṭi” and “Charṣani” in various hymns²⁶ indicating a husbandman or a tiller of the land. The word “Kriṣṭi” has been used fifty-two times and the words “Charṣani”, fifty-nine times in the Rigs indicating human beings in general. This can only happen in a society where “tilling of the land” was the main vocation of the people. Hence, one of the meanings of the word “Ārya” was “husbandman” or the “tiller of land” and in this sense the word “Ārya” was used at the time. In course of time, the word “Ārya” acquired a different meaning. It came to mean the members of the three upper classes²⁷, the Vaiśya class, the “Aryan” linguistic groups in general²⁸, name²⁹, Varṇa tribes³⁰, dwelling³¹, or was used in connection with the “Ārya” linguistic-cultural supremacy³². Thus, the word ‘Arya’ at this time was never used to indicate a ‘race’ or a particular bio-type. It meant a group of people living together within a limited geographical boundary and, referred to ‘Aryan’ speaking tribes rather than their anthropological characteristics. The word ‘Ārya’ also stood for ‘faithful’, ‘kind’, ‘good’, ‘master’, ‘cultured’ etc³³. In the post-Vedic period, the word was synonymous with cultured, gentle, noble, master without any racial implication attached to it. In the latter Sanskrit literature the word “Ārya” meant superior or cultured. A person of inferior rank addressed his superiors as “Ārya”. A wife addressed her husband as “Āryapūtra”. The Brāhmins called their religion “Ārya-dharma”. In the fifth century before our era, Buddha, in his sermon at Benares, preached the doctrine of Nirvana which could be attained by following eight-fold “Ārya-Satyas”.

26. R. V. 1. 32. 15 ; 1. 176. 2 ; 6. 33. 2 ; 7. 27 3 ; etc.

27. R. V. 1 51 8 ;

28. R. V. 1. 77. 3 ; 1. 96. 31 ; 1. 101. 4 etc.

29. R. V. X. 49. 3 ;

30. R. V. III. 34. 9 ;

31. R. V. IX. 6. 3. 14 ;

32. R. V. X. 65. 2

33. R. V. 1. 13. 8, IV. 30. 18, III. 34. 9.

Thus, the word “Ārya” had only cultural, or possibly philosophical signification without the least racial or ethnic significance attached at about 5th century B. C. During Kautilya’s time the word “Ārya” used to have a political significance, nevertheless, derived from the original meaning of the word, viz., noble, cultured, superior, master etc. Such people, as ranked high in the society were called “Āryas” and derived certain political privileges as members of the upper strata of society.

Thus trailing back to the history of the word ‘Ārya’, no trace of an ‘Aryan’ race in the ethnological context can be established. On the other hand, examples abound to denote the different tribes of the Vedic age by their own name, viz, the Bhāratas³⁴, the Pūrus³⁵, the Tṛtsus³⁶, the Anūs and the Druhūs³⁷, the Ruśams³⁸ and in a wider sense “the people of the five cities³⁹”. It would, therefore, be irrational to conclude that the term ‘Ārya’ was used in racial sense in Vedic times or that they had migrated to India from outside and belonged to a ‘white’ or a ‘blonde’ race. It is true that the Vedic Indians had to fight certain tribes with different racial characteristics and also with other tribes with the same or similar ethnic affinities. All of them had been demeaned in no uncertain terms. Apparently, the words ‘Ārya’ ‘Anārya’, ‘Dāśa’, ‘Dasyu’ were used at the time in cultural sense only, and not in ethnic or anthropological context. To examine an example, the term ‘Dasyu’ has also been used to denote the children or disciples of Viśvāmitra. He was undoubtedly an “Ārya” and by his own merit became a “Brāhmiṇ”. It was his antagonism with another great saint Vaśiṣṭha, who had more powerful and orthodox followers, the term was used to demean his followers, and that only in the cultural

34. R. V. III. 53. 12 (Bharatam Janam)

35. R.V.—X. 48. 5

36. R. V.—VII. 18. 15

37. R. V.—VII. 18. 14

38. R. V.—V. 30. 12—15

39. R. V. X. 45. 6

sense. Consequently, therefore, the word “Ārya” was not used but in cultural sense during the Vedic period. The “Ārya-Varṇa” probably meant that the clans speaking the “Aryan” language or those who follow the Vedic religious code but not in the sense of Anthropological homogeneity. To quote an example: Indrajit, the son of Rāvaṇa the Rākṣasa King of Lankā, told his uncle Vibhiṣaṇa that he was acting as an “Anārya” by joining with Rāma. It was a word used to demean Vibhiṣaṇa, but not in the racial sense. Apparently, therefore, Indrajit thought himself to be an “Ārya”. Thus, if Rākṣasas call themselves “Āryas”, i. e. belonging to the “Indo-European”, “Indo-German”, “Aryan” or the “Nordic” race are these the people who migrated into India? Did they compose the Vedic verses? Apparently not. Therefore, the word has been used in cultural sense only without any racial signification. That was the implication of the word “Ārya” in earlier times. Yet since the time when the terms “Indo-European”, “Indo-German” or “Nordic” became the bone of contention on the cultural and socio-political arena of Europe in the late 18th or the early part of the 19th century, the Vedic “Ārya” featured as a Nordic “Blonde beast” or at least a “white man” and he has been trailed from country to country from Siberia to Persia. The discovery of the broad-skulled remains at Solutre in France⁴⁰ of the late Palaeolithic age revolutionised the notion of “Nordicism”. A new theory had to be advanced that the “Nordics” contain both broad-skulled and long-skulled people⁴¹ and that they had a composite origin⁴². Therefore, points in favour of migration were discovered. And as already stated, the Vedic literature was studied with a view to finding out points which favour migration theory of a ‘blonde’ or ‘white race’ from outside India. In this, even farfetched statements received undue consideration.

40. Keith : *Antiquity of Man* p. 139

41. V. Gordon Childe : *The Aryans*, pp. 188.

42. Dixon : *Racial History of Mankind*, pp. 33.

From a study of the Vedic literature, more specially the Rig-Veda, the 'blonde' characteristic of the so-called "Indo-Aryan" people of the Vedic age can not be discerned. Amongst the deities, Rudra possessed golden coloured arms, was fiery in disposition, was a brown haired piercer and the golden haired wearer of the upavīta (sacrificial cord)⁴³. Indra had a beautiful form⁴⁴; he was a strong hero⁴⁵; he was bull of earth, bull of the heaven, bull of the rivers, and also bull of standing waters⁴⁶. He was fair of cheek⁴⁷, possessor of beautiful arms⁴⁸; adept in warfare⁴⁹, fierce like a lion⁵⁰; possessor of a head-gear⁵¹; vast in bulk and strong in neck⁵²; famed for radiance⁵³; young and fierce⁵⁴; giver of houses and riches⁵⁵; and sender of the Āryas to the land of seven rivers⁵⁶. Further, his form, his arms, jaw, hairs, beard were 'harit'⁵⁷ and the word "harit" according to Griffith means green, yellow or gold⁵⁸. In another hymn, Kākṣīvan prays for a good-looking son "with golden ear and neck bejewelled"⁵⁹ and a sūtra quoted by Baudhāyaṇa⁶⁰ declares "let him light the sacrificial fire while his hair remains black". Atharva Veda contains an

43. Sukla Yajurveda : Bk. 16, Satarudriya 17.

44. R. V. VI, 44. 8 (Griffith);

45. R. V. VI. 44. 11

46. R. V. VI. 44—21,

47. RV. VI. 46. 5 ;

48. RV. VI. 47. 8,

49. RV. VIII. 1. 7,

50. RV. VIII. 1. 20,

51. R. V. VIII. 1. 28 ;

52. R. V. VIII. 17. 8,

53. R. V. VIII. 17. 12,

54. RV. VIII. 21. 2,

55. R. V. VIII. 24. 7,

56. R. V. VIII. 24—27,

57. R. V. X. 96 cf III. 44 ;

58. Cf : Krishna's complexion was green like new born grass.

59. R. V. 1. 122. 14 (R. C. Datta's translation).

60. Bau : Dharma Sutra, 1. 2. 3. 5 ;

incantation "to fasten and increase the hair" and chants "let the black hairs grow out of thy head like reeds"⁶¹. At another place, a reference to a man having golden colour⁶² is also found.

From the above, no ethnological similarity of the "Nordic" or "Indo-European" characteristic of the 'Āryas' can be traced. On the other hand, some of the Rig-Vedic hymns indicate the preference to 'brunetté' complexion⁶³ and the passages in the Baudhāyana Sūtra and Atharva Veda specifically indicate the black hair of the Vedic Indians. Hence, from the evidence of the Vedic texts, it appears that the people of Vedic times had black hair and brunette complexion. As such the 'Nordic' or the 'proto-Nordic' theory has no basis to establish its claim. The protagonists of "Nordicism" depends on a statement of Pātañjali, who lived in the second century before our era, that the Indian Brāhmins had 'Piṅgala' and 'Kapiśa' characteristics. According to Macdonnell 'Piṅgla' stands for 'tawny eyed' or 'red eyed' and the word 'Kapiśa' means 'brownish'. If, however, Indian literature is to be invoked to prove the "Nordicism" or "Indo-Europeanism" of the Vedic Indians from their "Piṅgala" eyes or "Kapiśa" characteristics, it may as well be stated here that the ancient Indian poets depicted the "Rākṣasas", as having the same characteristics. Therefore, the Rākṣasas also have to be categorised with the "Nordics" or the "Indo-Europeans". In Rāmāyaṇa, we find Sūrpaṇakhā had copper coloured hair⁶⁴. Rāma's complexion was like a blue lotus⁶⁵ and his colour was greenish or bluish⁶⁶ i. e. dark. In Mahābhārata, Rākṣasa Vaka has been described as having eyes, beard and hair of red hue⁶⁷. In the same text and in Harivaṃśa Kṛṣṇa was

61. Atharva Veda ; Bk. VI. 137. 2—3 ;

62. Ibid : Bk. 19. 24. 8,

63. R. V. 1. 122. 14,

64. Aranya Ka : 17. 10

65. Ibid : 17. 8

66. Yuddya K : 28. 18 : of Indra's complexion R. V. X. 96

67. Adi : Ch. 223.

known to have dark complexion. The Vedic Ghora Aṅgīrasa Kṛṣṇa was not fair and Arjuna of the Mahābhārata was also dark. Thus, it is seen that in comparison to the Aryas, the Rākṣasas had more "blonde" characteristics and if those poetical effusions are to be accepted as an anthropological data, the "Rākṣasas", should be identified with the 'Nordics' and not their enemies the "Āryas" who were generally 'brunette'.

The "Indo-Europeans" also played a major role in the field of anthropological research. Various schools of anthropologists had different theories. It has been observed that people of Mediterranean racial type lived at "Anau" during second millennium B. C.⁶⁸ and Von-Eickstedt states that proto-Mediterraneans occupied south of Iran and India from the last glacial period. As for the present day Indians, Ripley had categorised them as Eastern Mediterraneans. Thus, since this type of people had been living in the western Asia including India, since pre-historic times, there appears to be a racial continuity between the people of western Asia, Persia and India with the Mediterranean type since the earliest times. The Anthropological investigators of Mohenjodāro and Harappā also indentify the presence of the same racial elements from the skeletal remains found in the cemeteries. It can, therefore, be assumed that the Vedic Indians also belonged mainly to the eastern Mediterranean ethnic group and not to the 'Nordics' or 'proto-Nordics'. Besides, ethnological homogeneity of the Vedic Indians can never be proved for any particular anthropological type.

Prof. B. N. Dutta observes that the human specis in India can not be identified with any particular European specis on the strength of similarities of head and nasal indices⁶⁹. So, the vedic Indians also can not be identified with any particular

68. Pumpelly's explorations in Turkestan (Carnegie Publication No. 73).

69. B. N. Datta : An enquiry into the racial elements in Baluchistan Afghanistan and the neighbouring areas of the Hindukush in "Man in India", Vol. XIX, 1939, Vol. XX, 1940.

bio-type. Like the constituents of the Mohenjodāro and Harappā they might also have consisted of a non-homogenous racial type. They had different tribes, different clans, different philosophies and hence diversity in ethnological element can not be eliminated. As Sir John Marshall has said that as far as "history can be traced the people of the Sind and the Punjab had been a blend of many diverse elements and there is no reason for assuming that it was other than heterogenous in the earlier age with which we are now concerned"⁷⁰. Thus neither in the pre-historic past nor at the present time the people of the area, known to have been occupied by the vedic Indians, were of a homogeneous racial type. Therefore, even if the remote possibility of an "Aryan" or "Indo-European" racial migration into India is considered as substantially true, even then the so-called "Indo-European" or the "Aryan" racial types could not have belonged to a particular "bio-type". Koppers, on the other hand, had advanced a theory that the "Indo-European" or the "Aryan" was only a linguistic-cultural grouping which seems more to the point and this was later accepted by Prof. Max Muller in unequivocal terms.

Sir John Marshall in the context of archaeological finds at Mohenjodāro and Harappā has informed the scientific world that the Indus people of the fourth and third millennium B. C. possessed a highly evolved civilisation in which "no vestige of the "Indo-Aryan influence is to be found"⁷¹. He also stated that the vedic Aryans were late comers in this region where, in the chalcolithic period, other races of men had been living. The tremendous discovery of the Indus cities stunned those who advocated the theory that the "Indo-Aryans" on their arrival found a dark skinned noseless people who had no culture to speak of and destroyed or drove them away to the mountains. Therefore, since relics of a highly evolved civilisation was found in the area where the "Indo-Aryans" or the

70. Sir John Marshall : Mohenjodaro and Indus Valley civilisation Vol. I, p. 109.

71. Marshall, *Opp. Cit.* Vol. I.

“Indo-Europeans” stated to have resided after their first arrival, the old idea had to be revised to some extent. It was done in that the “Aryans” led by Indra, the Pūrāṇara, stormed the ninety-nine stone fortresses of Śamvara at about 1500 B. C. and entered India. Prof. Stuart Piggott to support this theory has quoted several hymns⁷² which best suited his pre-conceived notion. The word “ninty-nine” occuring in some hymns of the Rig-vedas, therefore, needs examination. It is seen that Uran was put to death by Indra “though showing arms ninety and nine in number”⁷³. Indra “demolished Śamvara’s ninety and nine castles”⁷⁴. “For Divodāśa, him who brought oblations, Indra overthrew a hundred fortresses of stone”⁷⁵. Indra “didst move the ocean, and nine-and-ninety flowing streams of water”⁷⁶. It is, therefore, seen that the terms “nine and ninety” has been used in the context of arms, castles, fortresses and flowing streams of water. Hence, on the strength of the hymns stating that Indra demolished ninety and nine castles belonging to Śamvara, conclusion can not be drawn that the “Indo-Europeans” entered into India and fought the primitive, noseless, uncultured indigenous people. The word ‘ninety-nine’, is, therefore only a poetical expression to denote a large number. This was used in praise of ‘Indra’ who, by this time became a premier deity of the Vedic pantheon.

In putting the date of the Indus civilisation much prior to the date of the Vedas, the explorer-in-chief, Sir John Marshall has compared the material civilisation of Indus valley with that of the “Aryans” as recorded in the Vedas. He finds that the two people are not identical and there were great diversities in the two civilisations. He places the culture in chalcolithic stage and then states that the finds at Harappā and Mohenjodāro does not conflict with the theory

72. Stuart Piggott : Prehistoric India : P. 261-263.

73. R. V. II. 14. 4 (Griffith).

74. R. V. II. 19. 6 (Griffith).

75. R. V. IV. 30. 20 (Griffith).

76. R. V. X. 104. 8

that the "Indo-Aryans" entered India by the middle of second millennium B. C. Thus, he takes the date 1500 B. C. that is, the orthodox date, as the time when the "Indo-Aryans" entered India. From Sir John Marshall's findings it is seen that the Indus civilisation was in the chalcolithic stage. A study of Vedic literature shows that the Rig-Vedic Indians were also in the chalcolithic stage. The findings of Gordon Childe place the "Indo-Europeans" or the "Aryans" in the chalcolithic phase when they entered into India in their migratory movement.⁷⁷ In the Vedas, stone implement to polish the feathers of birds has been recorded⁷⁸ The use of utensils made of wood and stone has been mentioned⁷⁹. The yellow Soma juice was pressed with the help of stones⁸⁰ and mead was kept in leather pots⁸¹. In a later Brāhmaṇa text⁸² a copper razor was found to have been used for shaving the head of a Brāhmaṇa boy.

Thus, both the Vedic Indians and the people of the Indus civilisation were in the same chalcolithic phase of culture. Both these people lived in the same area. This seems to be a strong coincidence of circumstances, and can not but lead to the inference that they were the same people living at the same period in history. The Anthropological evidences bears out that the racial types of the Āryas and the Indus people were the same i. e. predominantly eastern "Mediterranean". It has already been shown on the authority of Greek historians that there was continuity of history in India since the time of Dionysus to Chandragupta. Hence on the balance of evidence the "Indo-European" or the "Aryan" invasion of India at about 1500 B. C. is but a speculation that can not be substantiated by facts and figures. The traditional, literary and the Astronomical

77. Gordon Childe : The Aryans : P. 185,

78. R. V. IX. 112. 2 ;

79. R. V. IX. 65. 6 ; 10. 75. 3 ; 10. 101. 10 ;

80. R. V. IX. 65. 8,

81. R. V. VIII. 5. 19,

82. R. V. VII. 104 17,

evidences also prove that the Vedic Indians were indigenous people of India and there they lived millenniums before the so-called invasion of the "Indo-Aryans". As such, the 'Aryan' or the 'Indo-European' invasion theory at about 1500 B. C. can not stand on scientific analysis.

Therefore, the Indus Civilisation unearthed at the area where the Vedic Indians lived was essentially Vedic Civilisation on the undermentioned grounds :—

- (i) that, the date 1500 B. C. assumed to be the date of 'Aryan' invasion is based on Prof. Max Mueller's fixation of the anterior date of composition of the earliest Vedic hymn to about 1200 B. C. on arbitrary grounds and as such is speculative.
- (ii) that Indian tradition does not speak of any invasion into India. On the other hand the Purāṇas contain lists of Kings since the pre-diluvian period.
- (iii) that the Greek historians found a continuity of Kings for 6451 years before Candragupta Maurya.
- (iv). that astronomical references point to a date to 6000 B. C. when some hymns were composed,
- (v). that the word "Aryan" can not be used on racial context ; on the other hand it indicated only a linguistic-cultural group,
- (vi). that both the Vedic-Indians and the Indus people belonged to the eastern branch of the Meditterreanean race,
- (vii). that both were in the chalcolithic stage of culture and hence they were one and the same people.

CHAPTER IX

Indian Conquest of the West.

Although Sir William Jones first detected remarkable similarities between Sanskrit and other European languages, it was Prof. Max Mueller who introduced the terms 'Āryan' and "Aryans" in Europe. Other occidental scholars like Franz Bopp, Schelling etc. took up the issue and raised the "Indo-European", "Indo-Germanic" and "Nordic" racial-linguistic controversy. But Max Mueller's induction of the term 'Āryan' took the limelight in the ethnic and linguistic-cultural arena of Europe. The German patriotism produced an additional 'Nordic' race, a blonde 'Āryan' ethnic type; and following the footsteps of Courdoux and Sir William Jones, everyone found remarkable affinity of their own language with the Vedic Sanskrit. Thus the racial theory became more and more controversial. Prof: Max Mueller did not associate his "Āryan" in racial context during the later period of his life. He declared that he meant it as a linguistic-cultural group¹ who spoke the 'Āryan' language. But excessive zeal of some of the European savants, more particularly the Germans, took the matter out of his hand. They identified the "Ārya" as being of 'Nordic' origin who in course of their dispersal towards east invaded and migrated to India at about 1500 B. C. The "Indo-European" propagandists, preferred not to accept the 'Nordic' racial theory but took the date of the so-called 'Āryan' invasion as a scientific fact. This arbitrary fixation of the Vedic period, as already pointed out, is fallacious and speculative. Though this cannot stand the test of scientific examination, this date was accepted as if it were a scientific truth. A study of comparative Philology reveals that there

1. Max. Mueller : Biographies of Words and the Home of the Arya, P. 245.

exists an extraordinary similarity between the Vedic Sanskrit and some of the ancient European languages. Arguments are usually advanced to prove that the Sanskrit speaking people separated from the main "Indo-European" stem at an earlier stage and one branch, who proceeded towards the east in this process, reached India after mixing with the different tribes and thereby acquired different and mixed racial traits and linguistic taints. But, this is not all. On the other hand, from the same Philological evidence it has been argued that the roots and the words retained in Vedic Sanskrit show the characteristics of the parent language. Apparently, therefore, one or the other finding is logically fallacious. Other Indologists hold that the parent language originated in India and migration began from India to the west. It is further argued that those who migrated in the west could as well have carried their linguistic-cultural attainments to their new homes ; and also that if migration was possible from north Europe, central Asia, south Russia or Mongolia, to India, it is not improbable that such a migration emanated from India to those places in the west. The racial controversy developed on the above background, and the 'Aryans' found a home everywhere from north of Germany to the Russian steppe except where it should be, i.e, India.

In contemplating the background of Indian migration to the west it seems that there were circumstances under which this was highly probable. Even during the early Vedic period some people had anti-Vedic feelings and they were exiled or annihilated. The quarrel between Vasiṣṭha and Viśvāmitra for supremacy of position could be one of the causes for disruption and the members of the weaker party were likely to have been exiled. The composer Nemā did not have faith on 'Indra' or his superiority whereas, others had.² There was another big quarrel between Vaiśāmpāyana and Jaiṇavalka. This led to the division of Yajur-Veda, and since they were powerful people, they could

2. R. V. 89. 3, VIII. 100.3 etc.

not be punished in the ordinary way. But, if, any less powerful man was involved, he was certain to have been exterminated or exiled from the country for unorthodox conduct. Naturally enough, such exiled persons went out of India and migrated outside India taking their language and culture with them. Similarly, political offenders were also turned out of the country. They also had to migrate to the west. The love for adventure can not be fully overruled as one of the reasons for migratory movements. Many adventurous young men of noble family or from royal houses went towards west either to acquire more land or to conquer and become the king of those territories. All these men who moved out of India towards west took with them their languages and culture. Consequently with the increase of migratory or military movement, affinity between the languages of the old world with vedic sanskrit was a foregone conclusion. That the migration was from east to west can be verified from the successive growth of literature in various parts of the world. In that respect, the Vedas come first and then the Avesta. Later on, came the Lithuanian, the Greek, the Latin and the Teutonic literatures. Thus the development of literature moves from east to west. Apparently, however, the linguistic affinity with Vedas diminished with distance, the Avesta being nearest have the most. In case the literary development of the "Indo-Aryan" linguistic group is considered from west-ward, it is found that earliest work of the western branches came later in time sequence. This confirms that the migration had started from the east and not from the west as had been believed so long.

This process of westward migration also continued during the historic period. The Assyrians and the Kassites moved from the east. The Trojans colonised Italy. The Romans, the Saxons and the Britons built their colonies in the west and, lastly, in modern times the Europeans moved westward to colonise America. Hence, "Western Europe is one of the areas that was Aryanised in the last

stages''³. All these people, who were once part of the same linguistic-cultural group contributed to the reformation of the language of the countries where they migrated. Since their basic language was Vedic Sanskrit the similarity between all these languages is only natural. Prof. Muir has confirmed that "the nations whose speech is derived from Sanskrit have sprung from the gradual dispersal of the ancient Aryan race of India, such dispersion being occasioned by political or religious causes, issuing in the expulsion from India of the defeated parties, and their settlement in different unoccupied countries chiefly to the westward, or that the Aryans invaded the countries to the west and north-west of India, and conquered the various tribes inferior to themselves who were there in possession, imposing upon them their own institutions and language''⁴. Hence, this should be considered before any statement is made to the effect that "Aryans" invaded India sometime at the middle of 2nd millennium B. C.

Prior to when the modern philologists stated that Sanskrit is a modern derivative of other old world languages, Sir William Hunter said that "the modern philology dates from the study of Sanskrit by the Europeans''⁵. Pococke stated that "the Greek language is a derivation from the Sanskrit''⁶. Prof. Heeren held that "in point of fact the Zend is derived from the Sanskrit''⁷. Independent linguistic evidences based on reseraches carried out by occidental scholars allow us to draw the inference that "Sanskrit is more perfect and copious than the Greek and Latin and more exquisite and eloquent than either''⁸ and that it is "perfect

3. H. Guentert and F. R. Schooeder : From an article entitled "India the original home of the Aryans"—by Dr. P. S. Sastri, M. A., M- Litt. Ph. D. Astrological Magazine : Voi. 46, No 4, P. 378.
4. Muir's Sanskrit Texts : Prithivir Itihasa, Vol. II. pp. 23.
5. Sir W. W. Hunter : Imperial Gazeteer : India (Prithivir Itihasa, Vol. II, P. 24).
6. Pococke : India in Greece : Prithivir Itihasa, Vol. II, P. 24.
7. Heeren : Historical Researches, P. 24.

finished"⁹. Scolastic dissertation to show that, Sanskrit is the root of all modern European languages¹⁰, that all Aryan or Indo-European languages have been derived from Sanskrit^{10a}, that Sanskrit was once the only language of the world^{10b}, that Sanskrit contains more words than Latin^{10c}, are not wanting. Thus, since Sanskrit was the language of the Vedic Indians and since Indian culture is continuous through the ages without a break, this language originated in India. Hence, migration, if there had been any in the past, started from India. There was no other country in the whole world, either in the east or in the west, which had Vedic Sanskrit as their language. None can produce evidence like the Rig-Vedas, except of course the Persians, who belonged to the Indian stock although separated from the main stem. Count Bjornstjerna states that "it is there (India) we must seek not only for the cradle of the Brāhmaṇ religion, but for the cradle of the high civilisation of the Hindus, which gradually extended itself in the west to Ethiopia, to Egypt, to Phoenicia"¹¹. The Vedic Sanskrit is the most ancient language of the world from which all other languages were derived. Therefore, in time of antiquity migration to the west from India could be traced from their original language which are still existing where they migrated.

Any dispersal or migratory movement of yore from east to west can leave no physical proof, nor even layers of burnt ashes from which the Indus valley excavators deduced that the 'Aryan' invasion was from the west. If any evidences exist, these may be found in the Pūrāṇas and a thorough investigation is likely to yield positive results. A few such examples of westward movement of the Vedic Indians as revealed on a cursory examination are appended. In Rig-Veda itself, a hymn directs the mockers of the Vedas to "depart unto

8. Prof. Bopp : Edinburgh Review, in Prithivir Itihasa, Vol. II pp. 23.

9. Scharleffel's History of Literature in Prithivir Itihasa, Voll. II pp. 23.

10. M. Doubois : Bible in India (a) Dr. Ballantyne (b) Prof. Bopp, (c) Le Pere Paolino : Prithivir Itihasa, Vol. II, p. 24.

11. Count Bjornstjerna : Theogony of the Hindus : Ibid P. 26.

another place”¹². Indra killed the descendants of Vrichivāna son of Varśikha on the eastern part of “Hariyupīā”¹³. This “Hariyupīā” according to some, is a place in the eastern part of Europe from which the name “Europe” has been derived. Indra sent the Āryas to the land of seven rivers¹⁴ to the west and names of rivers mentioned in a hymn¹⁵ belonged to the west. The Ruśams referred to in a hymn¹⁶ and the province of Gāndhāra may be identified with part of Russia and Kāndāhar. Thus even from Rig-Vedic evidence, at least some movement towards the countries on the west is noticed

In the Pūrāṇas, Manu is reported to be the first King of the Indian people after the Deluge. Sagara (5457 B. C.) was the 39th King of the post diluvian Ikṣāku dynasty who fought with the Śakas, Hai-Hais Kāmbojas, Pāradas, Khaśas and others to the west to vindicate their attack on his father Bāhu or Bāhuk. Gāndhāra, (6657 B. C.) the son of Angāra or Arandha of the Lunar Dynasty became the King of Gāndhāra in the west. Arjuna (6337 B. C.) the son of Kīrta-Vīrya of the Lunar Dynasty, a descendant of Jadu through his son Sahasrajit, is said to have defeated all the Kings of the of the Pūrāṇic Seven Islands. Turvasu, was also a great conqueror and is said to have founded the Turanian dynasty. Nila (4497 B. C.) son of Ajamiḍa of the lunar Dynasty went out to conquer the world and some are of opinion that the name of the Egyptian river “Nile” was derived from him. In fact, there still exists similarity in the physical features between the ancient Egyptians and the Indians and in the opinion of many scholars the Egyptians and the

12. R. V. 1. 4. 5.

13. R. V. VI. 27. 5 ; probably persian Haraiva (Herat) mentioned in Bahistan Rock and in the Platform and the Tomb Inscriptions.

14. R. V. VIII. 24. 27.

15. R. V. X. 75. 6.

16. R. V. VI. 30. 12-15.

Indians belong to the same stock. It is also interesting to note that the early Egyptians and the Vedic Indians of Indus Valley both belong to the eastern branch of the Mediterranean race. The view that the early Egyptians and the Vedic Indians are of the same stock has received the support from Sir William Jones. He has held that "Ethiopia and Hindustan were possessed or colonised by the same extraordinary race"¹⁷ and long before him Philostratus, a famous Greek sophist and rhetorician, who lived sometime in the 2nd century of our era stated that "the Ethiopians were originally an Indian race compelled to leave India for the impurity contracted by slaying a certain monarch to whom they owed allegiance"¹⁸. Eusebius of Nicomedia, Patriarch of Constantinople, confirmed this view as early as in the 4th century of our era and stated that the Ethiopians are a branch of those people who came from a region near river Indus and colonised the lands of Egypt. Julius Africanus, a historian of the 3rd century, also agrees with this view. Thus, the racial and linguistic similarity that existed between the Indians and the Egyptians can be explained in no other way than a migration from India, since it has never been held that the "Indo-Aryan" migration was Egyptian migration.

Indian orientation is also noted from records of other nations. The name "Phoenecian", according to some has been derived from the Rig-Vedic "Pani". The "Panis" of the Rig-Veda were rich and they accumulated their wealth by trading with other countries. So were the Phoenecians. From Vedic evidence, it transpires that they were not inclined to perform Vedic rites and accordingly they were not favourably accepted by the orthodox section of the Vedic Indians. It is also likely that there was a religious war between the Vedic people and the Panis. As a result, some were turned out of the country, some accepted the Vedic doctrine and others who did not want to come into the Vedic fold fled away

17. Sir W. Jones-Asiatic Researches (Prithivir Itihasa, Vol. II, P. 29).

18. Ibid. P. 29.

to the west. It is quite possible that these people founded a settlement near the Erythrian sea from where they moved to a new place at about 34°—36°N. Lat: bounded by Meditarrenean sea in the West, Syria in the north-east and Judea in the south. The "Panis" of the Rig-Vedas were known as "Panijana", from which, according to some, the name "Phoenecian" was derived. Since the colony of the Phoenecians" was established by the descendants of "Anaka" or "Anaka-Dunduvi" of the Luner dynasty, it appears that the race originated from a branch of Indians who migrated outside India at a very early period in history.

Kāśmīr is reputed to be the land where the sage "Kāśyapa" lived. He is also the originator of a famous "Gotra" or clan. Some scholars hold that from this land some people started colonising towards west. They went as far as the "Caspian" sea. This word "Caspian" has an irrefutable similarity with "Kāśyapa" = Casyapa = Casyapia = "Caspian" and many Indologists are of opinion that the sea was named after the sage "Kāśyapa". His disciples went to colonise the land to the west and some settled near the sea. The first syllabic division of the word Kāśmīr (=Kaś-mir) has also a close similarity with "Kāśas" or the "Kāśites" of history. These Kāśites ruled in western Asia (1656 B. C. to 1170 B. C.). The vocabulary contained in a Kāśite-Babylonian tablet shows Indian influence in this area at this period. They had a God Surias (=Sūrya), worshipped Maruttas (=Maruta) and had a mountain called Sumalia (=Sūmālya). One of their King was named Abirattas (Abhīratha). They used the word "Śīśu" for a horse which is a derivative of the Sanskrit word "Aśva". It is evident that the Kāśites were not the descendants of the Persians who transformed Sanskrit "S" into 'H' (Sapta Sindhu = Hapta Hindu). They did not accept the phoenetic transformation of the Persians, on the other hand even if they belonged to the Persian stock, which is really Indian, they must have separated before this phoenetic transformation took place. Such similarity in language with

Vedic Indians, according to some philologists, is due to the linguistic influence accumulated by the "Indo-Aryans" during their eastward move. This, however, can not be true as all westward movement has been from the east. Had it been true, the phœnetic transformation of 'S' into 'H' prevalent among the Persians would also have continued into India as any migration had to enter India through Persia only and thereby acquire the linguistic peculiarities prevalent there.

The chronology of the Mesopotamian people is still uncertain. The history of the Sumerian period has been estimated to begin sometime prior to the third millenium B. C. It is not impossible that the name Sumeria was derived from Sanskrit "Soma", (=Soma-ria) although Biblic tradition informs us that Babylonia was established after the great deluge by Nimrod the son of Noah. "Soma", according to Indian tradition, means Moon, a creeper from which juice is extracted for drinking during sacrifices, and the energy of the Sun. Sir Leonard Woolly, who was in charge of the excavation of UR held that the Sumerian people came from East to the Valley of Shinar. In this connection, the resemblance between some of the Indian and the Babylonian myths are of special interest. There are undoubted links between Indian Garuḍa and the Sumerian ZU, while similar stories are connected with Sargon of Akkad and Karna of Mahābhārata. The Indian God Varuṇa and the Sumerian Ea have much in common and the the deluge legend of Manu, is similar to the Sumerian legend. Thus here also, the Indian influence due to cultural contact is beyond doubt. The homogeneity of racial element, in that both belonged to the eastern branch of the Mediterranean race and the Sumerian tradition found out by Sir Leonard Wolley that they originally came from the east, supports the view that, (i) the ancient name Sumeria was derived from Indian Soma, (ii) that the people came from east, which must have been part of India, either at the east or the west of Persia, and (iii) that there existed linguistic-cultural affinity between the Sumerians and the Indians. This homogeneity in the ethnological elements, and that the Sumerian language had

so much similarity with Sanskrit has to be considered in its true perspective. It is that the Sumerian civilisation had been originally set up by Vedic Indians, who left traces in the language and the deities even after such a lapse of time.

The Akkadians achieved political ascendancy late in history. They were a Semetic race while the Sumerians had Egyptian and Grecian characteristics. These Akkadians came from the east, probably India. The distinctive features of Sumerian agricultural methods were their engineering skill in construction of canals and ditches which can only be compared to the Indian methods. From anthropological data, Prof. Ripley has identified them with the eastern Mediterranean race¹⁹. These people in ancient times, were distributed between Egypt and the Punjab²⁰. Thus, apart from the linguistic cultural similarity, as already pointed out, ethnic homogeneity is also discernable between the Sumerians and the Vedic Indians as revealed by the anthropological investigation of the skeletal remains. Hence, the statement that "The chaldeans, the Babylonians, and the inhabitants of Colchis derived their civilisation from India"²¹, is absolutely true as revealed by scientific investigations in the traditional, literary and Anthropological fields.

"Evidence of racial blending is also afforded by Hittite mythology" and "the indigenous stock was also of the Mediterranean race, as Sergi and other ethnologists have demonstrated"²². Eduard Meyer suggested that the Hittites came from the east as a result of a westward migration of the people. Here also we find a reference to migration towards west of the eastern people. History informs us that Naramsin of Agade (Akkad) fought 'Purushkhatti' in 2401 B. C. and the 'Khatti' raids shattered the Amorite power in 1740 B. C. These 'Purushkhattis' also came to be known as "Parsa-Khattiya" when they reached Ansum. The word "Parsa-Khattiya"

19. W. Z. Ripley ; The Races of Europe : pp. 443.

20. Myths of Babylonia : D. A. Mackenzie : pp. 8.

21. Count Bjornstjerna : Theogony of the Hindus.

22. Myths of Babylonia : D. A. Mackenzie : pp. 267.

is nothing but a derivative from "Puru-Khattiya".²² Since they came from the east they belong to the 'Kṣatriya' clan of some branch of the Puru dynasty who migrated out of India at some remote age, probably after the Bhārata war of about 3137 B. C.^{22A} They took some six centuries to settle in a foreign land and rise into power.

Apart from the Hittite confederacy of Asia Minor another great power emerged in Mesopotamia. This was the Mittanian Kingdom. 'Winckler' believes that it was first established by early "waves of Hatti people who migrated from east"²³. Here also we find a reference to the people migrating from east. The Winckler tablets from Boghaz-Koi show Hittite cultural and linguistic affinity with the so-called "Indo-European" group of languages. They worshipped such deities as "Mi-it-ra, Uru-w-na, In-da-ra, Na-sa-at-ti-ia". These Hittite deities are unadulterated Vedic deities Mitra, Varuṇa, Indra and Nāsatya. The Mittani tribe was known as "Kharri" and some philologists are of opinion that this word is a derivative from "Ārya" of the Rig-Vedas. During their supremacy in the upper Euphrates valley from 1475 B. C. to 1280 B. C. the names of their Kings and nobles also show a strong Indian flavour. Artasumara (=Ritasmara) was a King of Mittani. Aratatama (=Ritatama) was the grandfather of King Dusratta (Daśaratha), and other names such as Saushatra, Sutarna, Mattiuza have strong affinity with Indian names. From the similarity of Mittanian and Vedic deities and also from the similarity in the names, some philologists consider that there had been Mittanian influence in India. But since the periods of the Mittanians (1475 B. C. to 1280 B. C.) are later than the orthodox period of "Indo-Aryan" invasion of India and also since Winckler's opinion that this was established by "waves" of Hatti people who migrated from east, the theory may be discarded as speculative. From the time element, it seems that some Kṣatriya tribes migrated

22A. Chandra A.N., "The date of Kurukshetra war,"

23. Myths of Babylonia, Makenzie, pp. 268, 269.

to the west after the Bhārata war and established kingdoms at various places in the west, wherefrom after a few centuries they emerged famous in history.

The westward movement of the Mittannians in the second millenium B. C. was probably in progress prior to the Kassite conquest of Babylon and the Hyskos invasion of Egypt. These Hyskos people were referred to by the Egyptians as "barbarians" and "Asiatics". They ruled Egypt from 1675 B. C. to 1575 B. C. and their linguistic affinity with Sanskrit is remarkable. The Egyptian deity "Raman" with an axe in hand could not be any other than the Indian "Paraśurāma" and it would not be wrong to assume that some disciples of the great hero migrated to the west. They took with them their battle axe as symbol which was also a sacred symbol to the Myceneans of Crete. Here also, the time factor favours migration to west after the Bhārata war in 3137 B. C. The Tocharians of the Eastern Turkestan also belonged to the same linguistic group as the Vedic Indians and the Lithuanians belong to the Satem group. Probably, these people were one of the first to migrate out of India and consequently, they retained the earliest forms of speech. The Finnish language has a great similarity with the Dravidian group and obviously they migrated out of India at some remote period in history before Drumila established his "Draviḍa" Kingdom to the south. The Greeks who had also affinity with the "Indo-European" group of languages were not the original inhabitants of the place. They entered Greece from outside and came into contact with the original inhabitants²⁴. After the decline of the Mycenean civilisation "the Greek-speaking Achaians entered Greece by about 1200 B. C." They were reputed to be a naval power under Prince Attarsiyas, who later became 'Atreus', which, in Sanskrit is "Atreya." "These Achaians are 'Atreus' 'Okkaku' in Pāli

24. Hall : Bronze Age of Greece : pp. 288 in "India, The original Home of the Aryans" Dr. P. S. Sastri : Astrological Magazine : Vol. 46, No. 5. pp. 466.

and 'Ikṣāku' in Sanskrit" and "some Greeks were called Danaoi from their earlier King Danaus" which is reminiscent of Danu or Dānava. The "Biblical Philistine, Egyptian Pulaseti and Assyrian Pulastu" are all derived from Pulasta, who is one of the earliest Vedic sages. The Greek Adrastus (= Drishta, Arda) fought against Dorians and his son was Diomede (= Dwimida). Ajax resembles Aja and the Ilyrian tribe of Dardanii is the same as Darada. The Bryges of Thrace can be no other than the descendants of the Bhrigus. Agamedes is reminiscent of Ajamiḍa, Dorus-a branch of the Illyrios resembles Druhu, Dolopos (= Dilīpa) made Delphi famous and Prithous (= Prithū) was the name of a King²⁵ with a strong Indian flavour. All these prove that some of the more adventurous among the Indian clans migrated outside India and entered Greece. The Greek tradition also informs us that they migrated from Asia²⁶. In Asia, there was only one country, India, where the Sanskrit language originated with which these people had a similarity. Thus, they could migrate from nowhere in Asia but India. They do not belong to the Persian stock as they have not transformed the "S" into "H"; they are not the Turanians or the Chinese as they do not belong to the Mongolian ethnic stock. Consequently only one country remains from where they might have migrated from and that is India. The very word Greek shows that it is derived from Sanskrit. Greek is derived from Griha (=house), Graihik=(dweller of a house)=Greek, Greccus. Further, "the ancient map of Persia, Colchis and Armenia is absolutely full of the most distinct and startling evidence of Indian colonization"²⁷.

The name "Assyria" savours of Indian 'Asūra' and one of their first Kings Bel has a similarity with Bali, who was a Asūra King and probably extended his Kingdom to the west. The Asūras are Indians by birth and by culture. The story

25. op cit : pp. 466.

26. Lemprier's classical Dictionary, p. 280 ; ibid pp. 468.

27. Pococke : India in Greece.

goes that when the ocean was being churned, there arose a beautiful woman with a pot of "Surā" i. e., wine in her hand. The Devas or the gods took it but the Asūras refused to accept the same and since then they did not drink. Whatever might have been the actual fact, the Vedic Indians did not like the "Asūras" and the "Asūra" clans, who later formed colony in Persia or Iran, decided to separate amicably and made Asura = Ahura-Mazada their premier God. The Pūrāṇas inform us that Bali the Asūra King, had his own Kingdom in "Pātāla". The likelihood of a migration from there to the west to form the Kingdom of "Assyria", which has a great similarity with "Asūra", cannot be overlooked. Their first King Bel might have been some one from the family of Bali who established the Kingdom. Hence, both in the legends and cultures of most of the old world civilisations there exists a strong Indian orientation. From the east the people moved westward with their culture, strongly resembling that of the Vedic Indians, with their deities and pantheons, with their clan names and names famous in Indian history. Doubtless the cultural move was from the east to west and not from west to east as the "Indo-Aryan" invasion theorists lead us to believe. Since, the resting place of this migratory movement to the west was somewhere in central Asia, it has been speculated by a group of philologists that this was the cradle of the so-called "Indo-European" culture and civilisation. This theory is not tenable. Central Asia was only a halting station, a resting place from where further movement to the west took place but the culture belonged to India, to the Vedic Indians of ancient times.

Since there had been no full scale invasion of India at any time before that of Alexander the Great or the controversial one of Semiramis and Cyrus of Persia, the question, therefore, arises how this similarity in culture in the old world occurred? And that has already been answered: by migration out of India. In ancient times, some of the Indian ruling clans settled in the middle east for various reasons. There are ample evidences of this. We are informed that "Turvasu

Turanians, the descendants of Turvasu, the son of Devayāni and Yayāti after leaving India settled first at Turos in the Persian Gulf, and afterwards in the sacred city of Byblus, in north Palestine. They entered Greece as the Dorians, from the land of Dor in Palestine and thence introduced into all countries bordering on the Mediterranean as far as Carthage”²⁸. Further evidence of this migration is found in that the “Indian village system is exactly reproduced in Palestine”²⁹, which was quite natural as the settlement was Indian. Evidences of such migration are not wanting in the Indian Pūrāṇas. There has been time to time dispersal of people to the west due to various reasons but there is no mention, not even a single one of the importation of the “Indo-Aryan” civilisation or any migration of the “Indo-European” race at any time within its continuous history from Manu to Candragupta. Therefore, “Indo-European” or “Aryan” invasion theory is nothing but a futile speculation.

The Persians or the inhabitants of “Irān” were the nearest neighbours of the Vedic Indians. Naturally, closest similarity exists between the Vedic and the Avestic language. Pococke, in his “India in Greece”, informs us that “the Parsoos, the people of Parsoo Rām, those warriors of Axe have penetrated into and given a name to Persia” and others believe that the name “Irān” has been derived from “Irā” or “Ilā” of the Lunar dynasty, who was the wife of Budha. Some philologists hold that the name ‘IRĀN’ has been derived from Hiraṇya=Irān, or from Āryābarīa=aryan-boza=Irānian-boza from which the country was named Irān. The linguistic affinity, the religious similarity and the historical background of both these people prove without the least doubt that they had once branched off from the same stem, but not amicably. Not that there exists any evidence that in the past they fought between themselves; in fact the Persians and the Indians kept

28. J. F. Hevill. : “The ruling races of the pre-historic times in India etc” in Pravasi, pt. V, No. 6, pp. 321 (C. Bandopadhyaya)

29. *ibid*

themselves indifferent and aloof even in trade relations, but demonstrated their animosity through their religious doctrines. The Vedic "Asūra", was made the premier God of the Persians. The Vedic 'Indra', Mitra', 'Nāsātya' all have been taken as demons or inferior Gods in the Avestic fold. The names, Vayu, Aryamāṇ are also found in the religious script of the Persians and some of the Vedic hymns appear almost without any change in the Avestic literature. The Vedic Varuṇa is also the Avestic Varuṇa and the Vedic Mitra, Vritrahaṇa, Yama, Soma have become Mithra, Bretraghna, Yima, Haoma of the Avestic Yashts. From this and other evidences it is clear that the Vedic Indians and Persians had a close similarity in respect of religious and linguistic cultural trend. In ancient times, they separated from the main stem either of their own accord or by force, due, possibly, to their unorthodox and non-Vedic religious beliefs. They took their fire with them and adopted the custom of the disposal of their dead by exposure. The Avestic literature was composed in some cases with the same Vedic hymns they used to recite before in India. They lived separately, in fact, in absolute detachment from the old country and even after the lapse of many centuries there was no mutual relationship between these two people. The Persian group, therefore, either of their free will left the land of their fathers or were exiled and had to leave en-block. They had no religious, political or even trade relations with the old country. It is interesting to note that the Indus cities had, in fact, no or very little trade relations with Persia. This in itself is very important and cannot be overlooked as this enables us to link the Indus people with the Vedic Indians. The Irānians were the closest neighbours of the Vedic Indians. Being stationed at the gateway of India, they were in the best position to be aware whether there was any "Indo-Aryan" migration to India by the middle of the second millennium B. C. We are informed by Arrian on the strength of an Indian authority that "a sense of justice, prevented any Indian King from

attempting conquest beyond the limits of India. The assertion certainly seems true for earliest times"³⁰ Similarly, the Persians also did not invade India. As such, it may be inferred that any migratory movement from India to the west bypassed the Persian territory through northern side and settled in the sparsely populated expanse of land to the west. They did not even indulge in predatory raids on the Persian domain which a migratory population is apt to indulge in. These migrating people avoided the mainland and formed an Indian pocket to the west of Persia. History informs us that : "at least in Sassanian times and doubtless earlier, there prevailed the idea of an India in the west as well as an India in the east. This is borne out by a passage in Yasht (X.104) in which the divine power of Mithra, the personification of the Sun, light and the truth, is extolled for destroying his adversaries in every quarter. The passage (yt X.104) is metrical and, therefore, relatively old. It runs thus—"The long arms of Mithra seize upon those who deceive Mitra : even when in eastern India he catches him even when in western (India) he smites him down"³¹. The reference to the two Indias, in the east as well as in the west is also found in Yasna, LVII, 29. Thus according to the Persians, there was an Indian settlement to the west of Persia in those ancient times ; and they either practiced a religion which was so disliked by the Persians that Mithra (in Yt.X.104) and Sraosha (in Yasna LVII, 2a) had to be invoked to smite them down. Or the old animosity rose to such an extent that the Persians could not tolerate the presence of the Indians to their west. Here, the literary evidence indubitably proves the existence of an Indian people in the west of Persia. This can not be explained except by acceptance of the westward migration of the Indians. Any migration to India at the middle of 2nd millennium B. C. had, therefore, to come either through Persia or through this Indian settlement and none knew of any.

30. Arrian : *Indica* : 9.12 in the *Cambridge History of India Vol. I*, pp. 287, foot note.

31. *The Cambridge history of India Vol. I*, pp. 291.

These were the people, therefore, who established the famous Kingdoms in the west and later were sought to be identified with "Nordics", "Indo-Germans", "Indo-Europeans" or simply "Aryans" according to the country to which the identifier belonged to. They did not consider the evidence which were documented for them to find. It was simply speculated that the "Indo-Europeans" or the "Aryans" migrated into India based on the erroneous theory that all migrations moved eastwards to India during historical times. A migration to India at about 1500 B. C. was, therefore, considered as a scientific truth on the basis of Prof: Max Mueller's speculation that the early hymns of Rig-Vedas were composed at a date not earlier than 1200 B. C. They did not examine the Pūrāṇic dynastic lists and even if they did, they would not have believed it as true as otherwise the continuity of Indian Kingship or Indian dynasties would have to be admitted. Greek historians they quoted, but they quoted only those portions which suited their purpose. These historians and philologists started with a pre-conceived idea and worked backwards to suit their own purpose.

That there has been no full scale invasion or migration to India in the past is amply substantiated from the statements of Greek historians who travelled in this country long before the "Aryan" controversy took a shape. Strabo informs us that Alexander conceived an ambition to invade India, "in view of the prevailing opinion that Semiramis escaped in flight from India with only about twenty men and Cyrus with Seven"³². Arrian, quoting Megasthenes states that "the Indians neither invade other men nor do the other men invade the Indians: for Sesostrius the Egyptian, after having overrun the greater part of Asia, and advanced with his army as far as Europe returned home; and Idanthyrsos, the Skythian issuing from Skythia, subdued many nations of Asia, and carried his victorious army even to the borders of Egypt; and Semiramis,

32. Strabo : Geography : Bk. XV, II. The classical Accounts of India : R. C. Maxumder, pp. 95.

again, Assyrian Queen, took in hand an expedition against India, but died before she could execute her design; and thus Alexander was the only conqueror who actually invaded the country".³³ Strabo further adds, on the authority of Megasthenes, that no outsider ever invaded India, except Heracles and Dionysus³⁴. Diodorus Siculus states that Dionysus overran the whole of India, and restored the health of his troops at Mount Meros³⁵. Nearchus, Alexander's admiral, was told by the people of Gedrosia that no one escaped with an army by the route except Semiramis on her flight from India with twenty of her army and Cyrus with only seven³⁶. Justinus stated that no one invaded India except Semiramis³⁷ and Pliny credits Cyrus with having destroyed a city called Capiša or Capisene somewhat to the north of Kabul³⁸. The Bahistan Inscription itself does not include India in the list of 23 provinces ruled by the Persians. Later Jewish traditions styled Xerxes as Ahasuerus, who is said to have reigned from India even unto Ethiopia, over an hundred and seven and and twenty provinces³⁹.

Thus on the authority of the Greek historians, we learn that either on the Persian side or on the Indian side there was no local tradition about any invasion of India except by those rumoured about (i) Dionysus and Heracles, (ii) Semiramis, (iii) Xerxes, and (iv) Cyrus in the ancient times. The reigning period of Cyrus is from 558 B. C. to 530 B. C. and that of Xerxes is from 486 B. C. to 456 B. C. and as such they are, in no way, connected with the so-called "Indo-European" or "Aryan" invasion. Referring to the invasion made by Semiramis or Sammu-rammat of Assyria, some

33. Arrian : Ibid : pp. 218.

34. Strabo : Geography : Bk. XV. 1 ; ibid pp. 245.

35. Diodorus Siculus : ibid : pp. 235.

36. Nearchus : An : ab : vi 24, 2-3 ; The Cambridge history of India pp. 296.

37. Justin : His ; PH : 1 2. 9 ; Ibid : pp. 297

38. Pliny : Hist : Nat : VI : 23 (25) ; Ibid : pp. 297.

39. Bk. of Esther 1, 1 of VIII, 9 ; Ibid pp. 305 ; Footnote 2

modern historians challenge the very existence of the legendary Semiramis ; and if Sammu-rammat ever came as far as India, we are informed that she fled away with only 20 of her retainers, the remnant of a vast army. If the story of this invasion be true, this may be one of reasons why the Archaeologists found the ravages of an invading army from west to east from which they concluded that it was the "Indo-Aryans" who did this and accused Indra on "circumstantial evidence." As for the story of Heracles and Dionysus Megasthenes with a few others considers them trustworthy ; but most other writers, among whom is Eratosthenes, consider them untrustworthy and mythical. On the other hand if this is taken to be true, Dionysus should be linked with Manu, the first King after deluge who came down to the plains from the Himālayas. Then and then only the statements made by Arrian and other Greek historians that "from the time of Dionysus to Candrakottas the Indians counted 153 kings and and a period of 6042 years" can be reconciled. Amongst all these facts and fictions one thing stands out and that is, there was no full scale invasion or migration in India from the west in earlier times. On the other hand there has been migration from India to the west. The Indians established kingdoms in the west which become famous in history and also there were Indian settlements to the west of Persia, so considerable, in fact, that prayers had to be offered by the Persians to their gods to smite them down.

The only conclusion that can be drawn from the above is that the so-called "Indo-Aryan" civilisation had spread to the west from India which was the cradle of this unique culture and was not imported from west to east by a white race. Since there was no invasion of India, since there was continuity of people and clans in the soil of India, the Indus civilisation that has been unearthed in the region where the Vedic Indians lived must belong to the Vedic Indians, to substantiate which circumstantial evidences are not wanting. Both the Vedic and the Indus civilisation were in the

Chalcolithic stage of culture. The absence of altar or temple at the Indus cities prove beyond doubt that their religion was based on Vedic pantheon of sacrifices; both these people belonged predominantly to eastern branch of the Mediterranean racial type, and they had link with Babylonia, who were their own people. They also avoided Persia, as before, in respect of trade and cultural relations. Therefore, since there was no invasion of India both according to the Persian and the Indian tradition and also on the basis of the records left by the Greek historians, the story of "Aryan" invasion can not be substantiated. On the balance of evidence it turns out to be but a mere speculation. On circumstantial evidence, therefore, the Indus civilisation, was predominantly a vedic civilisation manned by Vedic Āryas and can not be "pre-Aryan" or "non-Aryan" as suggested by Sir John Marshall on the pre-conceived hypothesis of an "Aryan" invasion of India by about 1500 B. C.

CHAPTER X

The Vedic Culture of the Indus Civilisation

Untill 1922, Archaeologists considered that “before the rise of the Maurya Empire a well developed and flourishing civilisation had existed in India for at least a thousand years ; yet of the structural monuments erected during those ages not one example has survived save the Cyclopean walls of Rajgriha”¹. This was before the Indus sites were unearthed. Since the discovery of the Indus remains, a small portion of the missing chapter was revealed. But even then, the idea that the “Indo-Aryans” invaded the Punjab by the middle of the second millennium B.C. could not be changed. Sir John Marshall, the Archaeologist-in-charge of Indus excavations informed the scientific world about the existence of a civilisation which he termed as “pre-Aryan”. According to him, the Vedic Indians were late comers in the region and “the Indus peoples of the fourth and third millennium B.C. were in possession of highly developed culture in which no vestige of the “Indo-Aryan” influence is to be found”². Sir John held, that this civilisation was long anterior to the Vedas and then puts the anterior date of the Indus civilisation to the later first quarter of the third millennium B.C. In contrasting the Indus civilisation with the Vedic one he found diversities between the two, and held that so far Sind is concerned “there is ample and convincing proof that the whole country from north to south was permeated in Chalcholithic age by a long protracted civilisation which we have unveiled at Mohenjo-Dāro and Harappā”³. He further stated that “in my own view nothing has yet been found either at Mohenjo-Dāro or Harappā that conflicts with the orthodox theory that the

1. Marshall in Wheeler : The Indus Civilisation : pp. 1.
2. Marshall ; Mahenjo-Daro and Indus Valley civilisation Vol. I.
3. Ibid

“Indo-Aryans” entered Punjab about the middle of the second millennium B.C. but from the picture we get in the Vedas of the Pre-Aryan population, I incline to think that the Indus civilisation could have been but a mere shadow of its former self”⁴. Thus, he held the orthodox view-point and affirmed 1500 B.C. as the date of the arrival of the “Indo-Aryan” races into India. This view has been accepted by many occidental scholars including Sir Mortimar Wheeler and Stuart Piggot and with great zeal they supported Sir John.

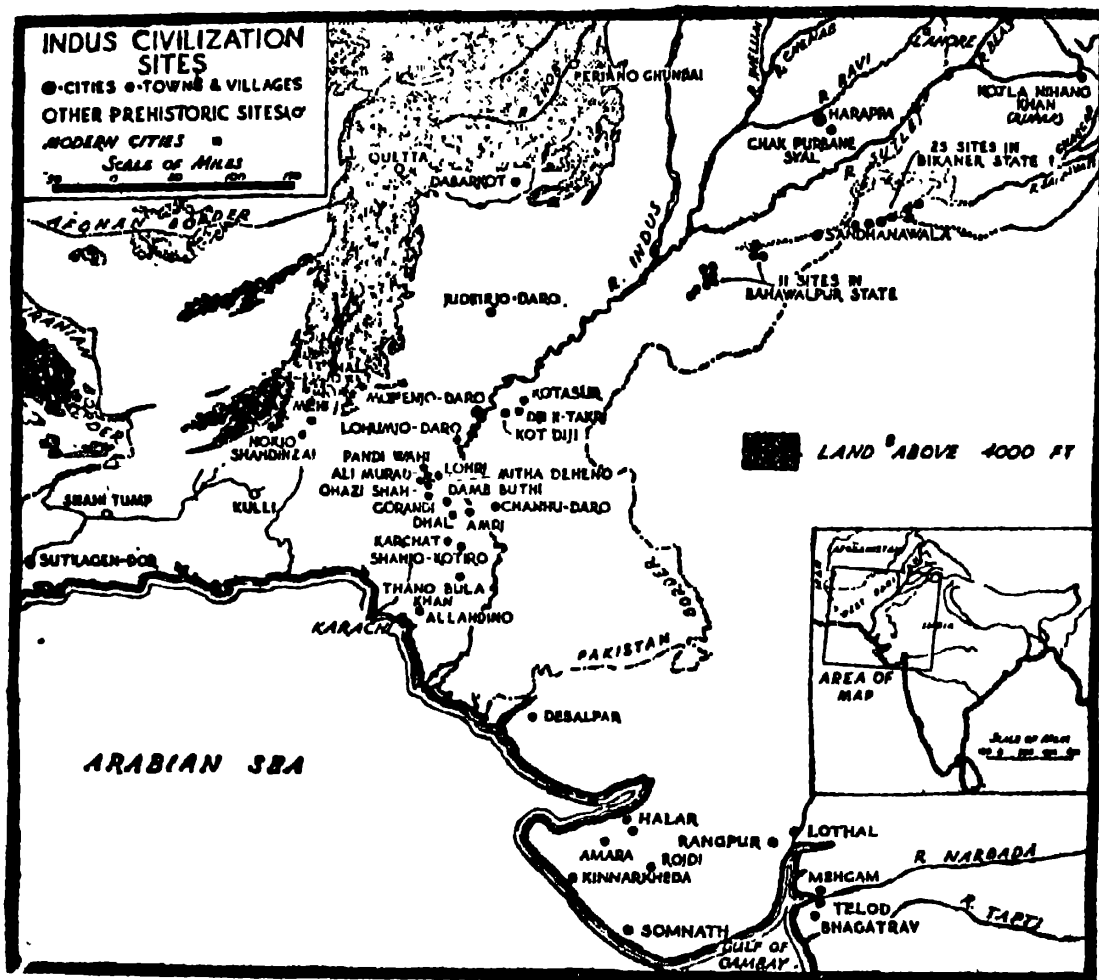


Fig 21 : Indus Civilisation sites except Alamgirpur or Ukhliira
(after Wheeler)

Thus, evidently Sir John Marshall, whether with adequate reasons or not, arrived at the following conclusions, viz.,

(a) that the Indus valley Civilisation was formed and

4. Ibid : op. cit.

manned by "Pre-Aryan" people mentioned in the Rig-Vedas in which no vestige of "Indo-European" influence is to be found and their civilisation was long anterior in date to the Vedic one,

- (b) that he found nothing to change his view point that the "Indo-Aryan" invasion occurred at about the middle of the second millennium B.C., (*in fact, he fixed the date precisely to 1500 B.C.*) from the relics unearthed at the Indus sites,
- (c) that the Indus Valley Civilisation was in the Chalcolithic stage of culture, and
- (d) that he found diversities in contrast between the Vedic and the Indus Civilisations

In considering the first conclusion arrived at by Sir John Marshall, several questions arise. These are firstly : who were the "Pre-Aryan" people mentioned in the Rig-Vedas ? Did they form the Indus Civilisation ? Secondly : the question of pre-Aryan people can only arise on the assumption that there was an 'Aryan' invasion at about 1500 B.C. Thirdly, whether Vedic culture was noticable in the Indus Civilisation and whether it was anterior in date to the Vedic or the 'Aryan' civilisation.

It has been shown in the previous Chapters that the Vedic people had been living in and around the area where the Indus civilisation was unearthed. Prior to the great Deluge and even before that, up to the last glaciation or pluvial, Indian dynasties had been reigning there. Thus there can be no question of 'Pre-Aryan' people in that particular area at least since Vedic Sudasa to the time of Bhārata battle. Evidence shows that diverse tribes of people were living in and around the area during the Vedic period and they might have had linguistic-cultural differences with the Vedic Indians. The Brahuīs, the proto-Australoids and some Mongoloid groups of people also lived nereby. With them the Vedic Indians had differences and the proto-Australoids had altogether different cultures. These differences might have induced fierce fights

which have been mentioned in the Vedas. When the proto-Australoids entered India cannot be precisely determined but they might have entered from the north-African coast in days long gone by. The racial movement from African coast to the east towards Melanesia has also been verified by the Anthropologists. Some, even hold that this movement started after the legendary Atlantis and Lemuria went under the sea at some distant past. Whatever might have happened, the ethnic similarity of these dark people with the Australian aborigines is a proved fact. The migratory movement of these people have also received scientific support and it can not be ruled out that some at least stayed in India while in transit and during their stay had to fight the Vedic Indians for their very existence. Are those the "Pre-Aryans" who found the Indus cities? If not, who were the people?

From Vedic evidence, it is found that the Vedic Indians looked down upon the "Dāśas", "Dashyus", "Rākṣasas", "Asūras" etc. Some of them were the so-called phallus worshippers, some worshipped mad Gods, some smeared their bodies with the blood of sacrificed animals, others shouted loudly and could see better at nights and none performed the sacrificial rites according to Vedic code. This is nothing new. Phallus worshippers there were and still exist in many parts of the world. Satanic orgies⁵ are not rare in the Greco-Roman history⁶ and even in modern times observance of Satanic Mass and also such orgies and cults are often discovered in the western world including England⁷, USA and France⁸. Are they then to be termed as 'non-Europeans'? Or are they to be considered as belonging to a different racial type? In fact, these people are renegades from the established religious custom. Similarly, during Vedic times also, some people indulged in such practices for various reasons; some did this

5. Burgo Partridge. A history of Orgies, p. 16.

6. Ibid : p. 45.

7. Ibid : p. 165.

8. Ibid - p. 175.

to gain super-natural powers, some to ward off enemies—animals and human—and some for other reasons unknown to

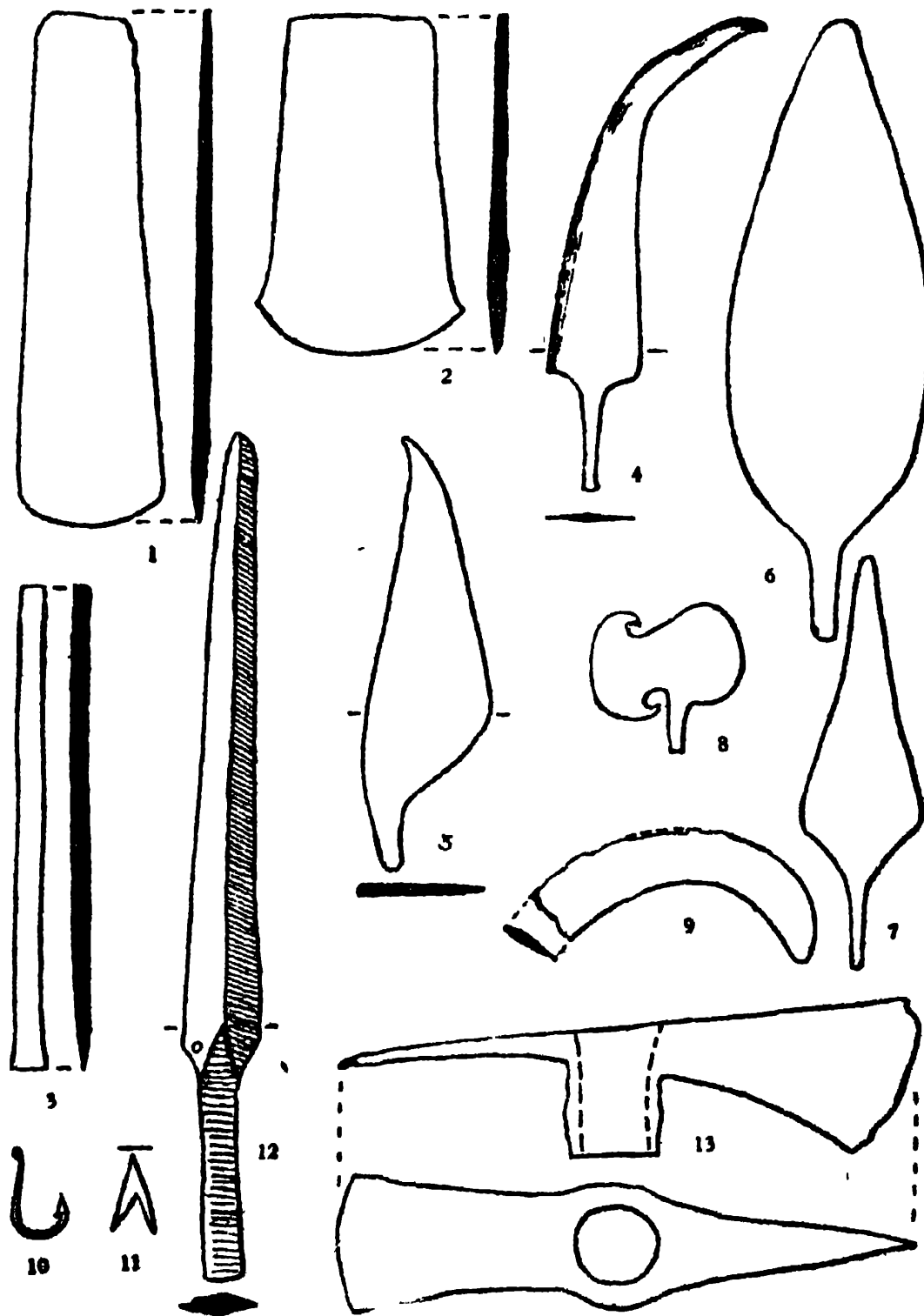


Fig 22 . Copper and bronze Weapons and tools—Mohenjodaro
(after Wheeler)

us at present. Naturally, some of the Vedic Indians also indulged in these practices due to various reasons of their own. All these people have been insultingly referred to in the Rig Vedas, and when located, were turned out and exiled from the country. Thus the words 'Dāśas', 'Dasyus' or 'Rākṣasas' had no ethnic or anthropological meaning to indicate people of different races but on the other hand represented those who acted outside the Vedic social or religious code.

As example, it may be cited that Rāvaṇa the son of a Vedic Rīṣhi was a Rākṣasa ; his step-brother Kūvera was a Yakṣha ; Vena one of the early Vedic Kings and father of the great Prithu, was called a Dānava ; Kalmaṣhpāda another Aryan King, and the son of a King, was a Rākṣasa and Bali who is to become the King of Gods in the next Manvantara was called a Daitya. Rāvaṇa married the daughter of Maya the Dānava, Kriṣṇa himself married the daughter of Jāmvu-vāna the bear king, and the sister of Vaśuki—the Naga King, married a Brāhmin. Lakṣmaṇa, the brother of Rāma fought with Lavaṇa the Rākṣasha who was the King of Mathurā and had relationship with most of the royal families of India. Kriṣṇa killed Kaṃsa the King of Mathura and his own maternal uncle who was a Daitya. Apparently, therefore, such epithets were used to denote people who did not adhere to the orthodox religious or social code. The existence of the Mongoloids in nearby areas cannot be ruled out. They belonged to Nepal, Turkestan and China and they were also termed as 'dāśas', noseless people etc. Since their culture was at a variance with that of the Vedic Indians they were also looked upon as inferior people. Even the children and disciples of Viśvāmitra, the great sage, were termed as 'Dasyus'. On the other hand, there is the example of the son of a woman of easy virtue who received the status of a Vedic ṛṣi and was allowed to compose hymns because he followed the orthodox code. The Vedic Indians had been living in the land since the last glaciation or pluvial of 10,000 B.C. ; hence there was no 'pre-Aryan' civilisation existing in this area to be con-

querred by the invading 'Aryans' at or about 1500 B.C. Among the non-Vedic people there might have been tribes who had built the Indus cities ; but it is unthinkable that the proto-Australoids in course of their migratory movements from north Africa to Melanesia should be given the credit to have built these remarkable townships. The meagre skeletal remains found at Mohenjodāro and Harappā do not affirm that this civilisation was founded by the proto-Australoids. The majority of the skeletal remains belong to the eastern Mediterranean group of people. They belonged to the same ethnic type as the Vedic Indians. As such, the conclusion arrived at by Sir John Marshall that the civilisation was 'pre-Aryan' is not tenable. As to the point, that no vestige of 'Aryan' influence is found and that the civilisation was long anterior in date to the Vedic one, these would be discussed later.

Sir John's second conclusion that he found no evidence to change his view that 'Indo-Aryan' invasion occurred at about the middle of the 2nd millennium B.C. also does not stand the test of evidence. From the evidence of the Greek historians, including Megasthenes, it is seen that (i) they found no evidence of a tradition (either from the Persian or from the Indian source) that India was ever invaded from outside, and (ii) that since Dionysius Indians reckoned 153 kings and 6453 Sandrokottas (Chandragupta Maurya), a contemporary of Alexander. Thus, from independent sources, it is noticed (i) that there was no invasion in India, and (ii) that India had a continuous history from about the middle of eighth millennium B.C., i.e., from about the last post-glaciation period. Thus, the much publicised theory of "Indo-European" invasion of India by about 1500 B.C. can not withstand the factual evidence and, as such, is only mere speculation. Although Prof Max Mueller changed his ideas about 'Aryan' racial theory later, his followers did not. They adhered to his original idea and stated that the 'Aryan' race invaded India by middle of the second millennium B.C., to fit in with their pre-conceived ideas.

Such is the power of suggestion as pointed out by Prof. Winternitz. Prof. Max Mueller's suggestion about the Vedic age was taken as a scientific truth without examination because it agreed with the ideas of occidental Indologists. These scholars, conduced from very minor racial movements during the middle of second millennium B.C. in the Central Asia, that they were the "Aryans" and invaded India about this time. Though the movement might have been caused by some other reasons, these theorists ascribed it to "Indo-European" migratory movement. They concluded that these migratory people came to India and started living near Indus without considering that there was no such race as "Indo-European" in the Middle East at the time. The only race that existed in this area was the "Mediterranean" or the "Proto-Mediterranean" types who spread out through a wide area from England to India and some at least were, by the time, famous in the history. Thus to avert the only possible conclusion that these races migrated in the west, these theorists made these migratory 'Aryans' invade the Punjab where they met some noseless, uncultured, non-Aryan people.

The startling discovery of the Indus civilisation at a place, where according to the pet theory, the 'white' or 'blonde' "Indo-Europeans" or 'Aryans' found a dark complexioned, noseless uncultured people on their arrival surprised the "Indo-European" theorists, specially those who advocated that the "Aryans" migrated into India sometime in the middle of the second millennium B C. Human thought as it is, can not deviate from a set line which it has adopted or considers as correct. This, as can be assumed, has caused much damage to scientific investigations and has stood in the way of arriving at correct conclusions. The pre-conceived idea that the 'white' 'Indo-European' race entered India by 1500 B.C. has also caused even such erudite scholars and investigators as Sir John Marshall, Sir Mortimar Wheeler and Prof. Stuart Piggott to find 'non-Aryan' or 'pre-Aryan' orientation in the Indus civilisation. The meagre evidence of partial destruction of

some of the sites to the west including the Indus ones by burning is not conclusive evidence, that the 'Indo-Europeans' or the 'Indo-Aryans' were responsible for the same. The Rig Vedic evidence has been twisted to fit in and this has rendered the conclusion unscientific. The Indus civilisation was unearthed in an area where the Vedic Indians lived. The township of Mohenjādāro was situated on the west side of Sindhu or present Indus and 400 miles away to the north-east was the township of Harappā on the eastern side of Puruṣṇi, which is now known as Rāvi. During vedic times, in and about the area, the once famous tribes of the Jadu, Anū, Turvasa, Druhū, Alin, Pakth, the Śivas lived and others lived near the Chenub. The battle of ten Kings in which almost all these tribes were involved was fought near this place. Assuming, however, that the "Indo-Europeans" migrated into India at about 1500 B.C. and destroyed the various "Puras" or "forts" built of stone belonging to the Dāśa king Śambara, it seems strange that the invaders instead of permanently occupying the townships deserted these and allowed them to be ruined. It is also strange that none of the Indus sites so far unearthed was occupied for a considerable time after the initial destruction supposed to have been done by Indra. This is quite unnatural. It is also said that the vedic clans were settled very near these sites and had built hutments instead of occupying the old deserted towns. Nowhere in the history of the world such a thing had ever happened. Nowhere an invading army, after destroying the population of a town as stated by the excavators of the Indus sites has allowed such beautiful townships to be ruined. It is unbelievable that a migrating population, who had left their own hearth and home and occupied townships such as Mohenjodāro and Harappā and also others between Sutkāgendor and Ruper by sheer force, would, instead of permanently occupying it, leave them after a little while and allow it to be ruined and build hutments neat it. The clans of Jadu, Anū, Turvasu, Dhuhū and others lived in and around the area either as contemporaries or at some later date. Apparently,

they were unaware of these two big townships inspite of their being within miles and on the bank of the same river. It is unbelievable that they would speak nothing about these towns and fortresses. Hence the only conclusion that can be drawn is that the townships belonged to one or the other of these clans and cannot be of anterior date.

These townships came to natural end, presumably at a time when the condition of the country was such as no one cared what happened to others. This can conceivably be no other time except after the Bhārata war of 3137 B. C., when the whole country was in a turmoil and most of the young generation was killed in the war. This is the only time that can be fixed reasonably for the start of gradual decline of the city sites when during the tumultuous political condition as an aftermath of the war, gradual destruction of so vast townships went unnoticed. Or it may be the Pūrāṇic township of 'Sauva' which Kṛṣṇa and Arjuna destroyed. The excavators have commented that at later stage of city's life the authority of the municipal administration laxed and they did not adhere to the strictness as before; the drainage system was allowed to ruin, and unauthorised constructions including factories grew up within the city limits. Does it not indicate a condition of political turbulence in and around the country and when could there have been such a time in proto-historic India save after the battle of the ten kings and after the Bhārata war? Since it has been shown in the previous chapters that the Bhārata war was fought at or near about 3137 B. C. and since it has been proved that the Indus cities had connections near about that period with Sumeria, it is well within reason that the townships started degrading after this period and continued to deteriorate till some natural calamity completely ruined it at some later date. This can not be determined at this date from the meagre evidence of 14 dead bodies who met a violent death at Mohenjodāro unless it is assumed that the people of Harappā fled away on the hearsay evidence of the Indra's bravery. Therefore, naturally, the towns started deteriorating after Bhārata-war.

Thus, allowing some five to six hundred years for the anticipated period of natural decay of such big townships the limit of their existence comes to about 2500 B. C. which is also proved from the evidence that extensive trade which existed with Sumeria stopped almost altogether after the Sargonid period at about 2350 B. C. The upper limit, of the civilisation, therefore, should be raised, at least, beyond the period of Sudasa of the battle of ten Kings fame till further excavation, by at least, five hundred years. This would bring the upper limit to about 4500/5000 B. C. and from the present state of our knowledge the existence of Indus civilisation should cover the period from about 5000 B. C. to 2500 B. C.:

The "Indo-Aryan" or the "Indo-European" controversy, originated at the close of 18th century when Sir William Jones drew attention to the remarkable resemblance of some of the European languages with vedic Sanskrit. The matter took a racial significance when Bopp, in his comparative Grammar, grouped some of the European languages as "Indo-Germanic". Since then the matter received attention of the occidental scholars of the world and while the European theory found many supporters, the advocates of Teutonic and Celtic nations also did not remain quiet. Amidst this scholastic controversy the original home of the poor 'Aryan' changed from place to place and his cranometric measurement varied from one anthropologist to other. The originator of the "Aryan" racial theory, Prof. Max Mueller, changed his views later and classed his "Aryans" from an ethnic to a linguistic-cultural group. In his closing years, he faced the problem boldly and wrote "Āryas are those who speak Aryan languages, whatever their colour, whatever their blood. In calling them Āryas we predicate nothing of them except that the grammar of their language is Aryan..... I have declared again and again that if I say Āryas, I mean neither blood, nor bones, nor hair neither blood, nor bones, nor hair nor skull; I mean simply those who speak an Aryan language"⁹. Thus, he arrived at

9. Max : Mueller . Biographies of words and the Home of the Aryas, p. 120,

the correct conclusion and changed his views and by the word *Āryan* meant the linguistic group who speak the "Aryan" language. He further said "to me an ethnologist who speaks of an Aryan race, Aryan blood, Aryan eyes and hair, is as great a sinner as a linguist who speaks of a dolichocephalic dictionary or a brachycephalic grammar"¹⁰. This statement is fairly conclusive that he did not believe in the 'Aryan' racial theory. Possibly he was disgusted by the futile discourses of various ethnologists who were bent upon proving the existence of an "Indo-European", "Aryan", "Nordic" or "Indo-Germanic" race whose original habitat was somewhere and everywhere near the country to which the patriotic controversialist belonged. The science of philology which was originally drawn upon to prove the linguistic theory proved a failure in respect of ethnic matters and Prof. Ripley advised such scholars to "avoid the error of confusing community of language with identity of race. Nationality may often follow linguistic boundaries." He further said "but race bears no relation whatever to them"¹¹. Such mistakes are very often made by scholars in their excessive zeal to prove a theory which they are bent upon to establish. The error of confusing the community of language with the race has been the grave mistake of most of the Indologists who identified the "Aryan" language with the 'Aryan' race. Even Prof. Max Mueller did it, at first, but later he disassociated his *Āryan* from any ethnic group. But unfortunately, everyone is not so bold as Prof. Max Mueller. He tried to rectify the mistake that he committed once. But this very mistake appears to have committed by sir John Marshall, Sir Mortimer Wheeler and Stuart Piggott. Out of excessive zeal to prove the 'Non-Aryan' orientation of the Indus cities, they considered the "Aryans" or the "Indo-Europeans" on an ethnic basis and in order to make them fit in with the orthodox theory professed that "the Indo-Aryans" entered the Punjab

10. Ibid : p. 245.

11. The Races of Europe : W. Z. Ripley : p. 17. *

about the middle of the second millennium B. C.". But according to Prof. Max Mueller, there was no existence of an "Indo-Aryan" race ; it was only a linguistic community and might contain many ethnic types.



Fig 23 : Clay figurines of women ; Kulli Culture (after Piggott)

It might have been possible to find out at length the ethnic types that constituted the Indus cities but only 14 skeletal

remains of massacred citizens of Mohenjodārō were found and examined. The investigator remarked "of the skulls from which data were forthcoming, three were defined as proto-Australoid, six as Mediterranean, one as of the Mongolian branch of the Alpine stock, and four possibly as Alpine"¹². Dr. Guha while speaking about the racial affinities says : we have retained the term "Mediterranean" as descriptive of the majority type because of its general acceptance and association with the culture with which the civilisation of the Indus vally had so much in common, untill a more acceptable term is put forward"¹³. The population of Harappā was mixed, and "the number of skeletans analysed to date is far too small to support any generalised estimate of the racial characters of Harappāns"¹⁴. but the racial types represented in the collection comprise a large-headed dolichocephalic people with well developed supra-orbital ridges and high cranial roof, long face and prominent nose."¹⁵. These seem comparable with the proto-Australoids of Mohenjodāro. Further, the Harrappā remains also "demonstrate the presence of a non-Armenoid, and probably also of an Armenoid-Alpine race in the Indus Valley during chalcolithic times, whose presence was surmised at Mohenjodāro from the presence of a single skull of a child".

Sketchy though it is, the Mohenjodāro evidence shows predominance of the Mediterranean type, whereas, the Harappān evidence covers a varied ethnic type of people. None of these can be identified with a particular bio-type, so also there is no proof or evidence that the Vedic Indians were somatologically homogenous type of people. The Mediterranean type, which was common to the old world, and which formed the higher percentage at Mohenjodāro, will be discussed later but the so-called Alpine type is also "represented at Sialk as a

12. Wheeler : The Indus Civilisation : p. 56

13. Guha in Mackey : Further excavation at Mohenjadarō : p. 632.

14. Wheeler : The Indus Civilisation : p. 57. *

15. B. S. Guha in Vats, I, 238, Ibid p. 57.

small proportion of the population during periods II, III & IV"¹⁶ i. e. during 3500 B. C. to about 300 B. C. Thus, their presence at Harappā is not uncommon. The presence of the proto-Australoid type at both the sites is not an improbability as "some anthropologists would include in this group the Brahuīs of Baluchistan"¹⁷ and their presence in the Indus sites may be taken as common and a regular occurrence.

The controversy over the racial problems of the old world is as great, if not more so, than the linguistic cultural problem. Generally, however, the old world non-semitic kingdoms were established by a racial type known as the "Mediterranean" type and to this brown race belonged the Sumerians, the Egyptians, the eastern branch of which reaches to India and the western to British Isles and Ireland"¹⁸. Prof Ripley states "it includes the Persians and Kurds, possibly the Ossetes in the Caucasus, and further to the east a large number of Asiatic tribes, from the Afgans to the Hindus"¹⁹. Therefore, the eastern type of the "Mediterranean" race as defined by Ripley formed the major population of the old world kingdoms including Sumeria, Persia, Ethiopia, Egypt and extended upto India, and they lived in this area from about the 9th or the 10th millennium B. C. As such, the Vedic Indians living in India at about the 6th or 7th millennium B. C. or even earlier must have had this racial element as the major constituent. It is therefore, important to remember that, if there had been any invasion in India, it could not have been by members of any other racial type than the eastern branch of the Mediterranean race as otherwise they would have to fight starting with the Babylonians and ending with the Persians before reaching the borders of India.

Even now, with the lapse of many thousands of years the same type predominates in India, though to a certain extent

16. Piggott : *Pre-historic India* : p. 147.

17. Piggott : *Pre-historic India* : p. 147.

18. Elliott Smith : *The Ancient Egyptians* : p. 140.

19. W. Z. Ripley : *The Races of Europe* : p. 443.

mixed ; and at Indus sites also this type predominated as determined from available evidence. Many Anthropologists suggest that the people surrounding the north-western part of India belonged to the "Mediterranean" race or according to Ripley "eastern branch" of Mediterranean race and had racial affinities with the Barbarians, Greeks, Italians and Spaniards. Thus, from the evidence the major percentage of the people of Mohenjādāro belonged to this race. And so also was the case with the Vedic people. The Anthropological evidence suggests that mixed elements were present everywhere in the old world as now and in this area at least the possibility of any Somatological homogeneity is remote. From Vedic evidence, it was found that the people were both brunette and blonde and on examination no proof of racial homogeneity of the Vedic people could be determined.

Thus the theory that the "Indo-European" or "Aryan" race, who according to Risby were "dolichocephalic with finely cut (lepto-rhine) nose, a long symmetrical narrow face, a well developed forehead, regular features and a high facial angle"²⁰ invaded India can not withstand the balance of test. Most of the old world people who surrounded India belonged to the Mediterranean type. Hence, the Vedic people also being of this locality belonged to Mediterranean race. Therefore, as far as the racial type is concerned, from the available evidence there is nothing to disprove that both the Vedic and the Indus people belonged to the same group. In fact, existence of "pre-Aryan" element as suggested by Marshall is fully and finally disproved.

Nearly 70% of the skulls (i. e. out of 14) could be classified into more or less a homogenous group to which also belongs the single skull from the Nal Cemetery²¹ which is situated in modern Baluchistan. This group, classified as "Mediterranean" or more recently as "Eastern Mediterranean" dates back to about the ninth or the tenth millennium B. C.

20. H.H. Risby : The Tribes and Castes of Bengal : Vol. I XXXI.

21. Stuart Piggott : Prehistoric India p. 145.

and as already stated most of the old world people who emerged eventually in history including the pre-dynastic Egyptians and Sumerians belonged to this group. Since cultural and linguistic affinity between all these people and the Vedic Indians have already been established and since these people were predominantly of this racial type the balance of probability is that the Vedic people also belonged to this type. It has been established from available data that the Indus people lived in the same area where the Vedic Indians lived. Both these people belonged predominantly to the same group of people. None of them were idolators. Both had chalcolithic culture. These appear to be strikingly similar and can not be ignored without giving due consideration and proper evaluation.

Thus, from what has been stated before the following conclusions can be drawn :—

- (a) that from the skeletal evidence found at both cities the Indus civilisation was not a “pre-Aryan” or “non-Aryan” civilisation. It is proved from the data obtained from the craniological assessment that the major portion (say 70%) of the people belonged to the eastern branch of the Mediterranean racial type, who existed in this area since 9th or 10th millennium B. C. and were spread over from west to India and beyond. These are also the people who were responsible for almost all old world civilisations including pre-dynastic Egypt, Sumeria and even now forms the majority of Indian population.
- (b) that since there can be no question of “Indo-Aryan” racial type and since Prof. Max Mueller himself stated that he meant the word “Aryan” to denote a -linguistic-cultural group, the question of “Aryan” racial type does not arise. They could not have invaded India by 1500 B. C. if they had no existence at all. The Vedic Indian civilisation is,

therefore, of a much earlier date²² than the Indus civilisations.

Further, the Vedic evidences afford no proof that the people were somatologically homogeneous. On the other hand ample evidence exists that the "Mediterranean" racial group were most adventurous and more cultured than the other people and of the Indus people at least a major portion belonged to this group. Hence, there is enough justification to assume that the Vedic Indians and the people of the Indus civilisation also belonged to the same racial group. Thus, the question of "Aryan" invasion led by a "dolichocephalic race with lepto-rhine nose" is nothing but a futile speculation. Since it has been shown that the Vedic Indians had been living in this area from about the 9th or the 10th millennium B. C. and since the existence of this race has been proved from at least that time onwards there are enough grounds to suppose that the Vedic people were the original "Mediterranean" type of people. It is they that have spread over the western part of Asia in ancient times and there they had formed linguistic-cultural associations. Thus, Sir John Marshall's two suppositions are found to be speculative and the third supposition that the Indus people were in the chalcolithic stage of culture is accepted but the Vedic people were also in this same stage of culture as will be seen hereafter.

Rig-Vedic evidence shows that the Vedic people were in the chalcolithic stage of culture. They used pointed stone arrows²³, used utensils made of wood and stone²⁴ and the word "ayas" used once has been taken by Zimmer as bronze. From Taittirīya Brāhmaṇa²⁴ we find the use of a copper razor for shaving the head of a Brāhmaṇ boy and from further Rig-Vedic references the use of implements and utensils of stone, wood, copper, bronze or leather are not wanting. Thus, the Rig-Vedic people, with their chalcolithic civilisation show a

22. R. V. IX. 112-2.

23. R. V. IX. 65, 6 ; X. 75. 3, X. 101. 10.

24. Tai : Br. 10. 5.

strong similarity with the Indus Valley culture. Both of them were in the same stage of culture. Both lived in the same area about the same time and both fall under the same ethnic classification.

From the Archaeological finds of the Indus Valley, copper was found in abundance and hence, this civilisation has been termed as Chalcolithic²⁵. The word Chalcolithic is a term "applied alternatively to essentially stone-using community to which copper or bronze are rare luxuries, or, less aptly, to copper and bronze using communities which retain a substantial though subordinate stone equipment²⁶". The Indians of the Rig-Vedic period were in the Chalcolithic stage of culture, and the so-called "Indo-Europeans" when they supposedly invaded India were also in the same stage of culture²⁷. Possibly, this was one of the reasons why Marshall and Piggott placed the date of appearance of the "Indo-Europeans" in the middle of the 2nd millennium B. C. ; but is similarity of culture of two or more racial groups the criteria for affirming or assuming that the so-called "Indo-Europeans" migrated into India ? If so, from where ? Why it was not known to the Persians who are the western neighbours ? Why other groups of this migratory horde did not settle in any other part of Western Asia ? Did they come directly to India ? These are the questions that has got to be satisfactorily answered before making any such futile speculation.

Another theory that has been advanced to support the "pre-Aryan" habitation of the Indus sites is that the civilisation was manned by the "Dravidians" and they were "Pre-Aryans" and "Non-Āryas". From anthropological viewpoint Risley investigated the leading castes and tribes in Northern India from Bay of Bengal to the frontiers of Afghanistan. From the data obtained in the census returns, he was able to

25. Marshall :

26. Wheeler : Early India and Pakistan.

27. Gordon Childe : the Aryans : P. 175.

theory that the Dravidian race and their group of languages "distinguish two extreme types of feature and physique, which may be provisionally described as the Aryan and Dravidian²⁸". He states that the Dravidian head "usually inclines to be dolichocephalic" but the facial angle is comparatively low ; the lips are thick ; the face wide and fleshy and the features are coarse and irregular in comparison to an Aryan and that they resemble closely the Brahui of Baluchistan and the Man-tse of China.

Therefore, one common factor is that India is manned by a long headed (dolicho-cephalic) people. The dissimilarity in other features may have arisen due to great deal of inter-racial or inter-tribal fusion in the pre-historic or proto-historic past with the result that some intermediate varieties were produced and the present day Dravidians or rather the inhabitants of South India belong to such a type. In fact, according to the leading anthropologists, pure racial type, are rarely seen and are never found in the entire constituents of a nation or a community. The existence of different races of people at different places during the proto-historic period and their gyneology can never be satisfactorily explained. As for example, the existence of the 'Brahui' in Gedrosia, a so-called member of the Dravidian race, is an enigma in the history of racial biology.

Father Heras, a Christian Missionary of Bombay, was the originator of the theory that the pictographic seals found in the Indus cities consisted south Indian words and concluded that the Dravidian people were totemic non-Aryans, and these totemic non-Aryan Dravidian people formed the population of the Indus cities. Since the Indus pictograms have still remained unread, although fantastic claims have been made even to link it with the Easter Island scripts, the conclusion of Father Heras that these contain Dravidian words can not be accepted and is mere speculation, like the Coldwell

are outside the Aryan fold²⁹, and that the Dravidians are of "non-Aryan" origin. Since the origin of the Dravidian race, for that matter has not been satisfactorily established, this is also a speculative deduction without proper scientific data to confirm one way or the other.

Manu, the Indian law maker informs us that in addition to some other tribes the Dravidians were classed as "Dashyus"³⁰. He does neither state nor affirm that the said Dashyus, amongst whom were the Paundras, the Odras, the Cambojas and many others, were the "non-Aryan" people. He simply states that the children or the disciples of Viśvāmitra among whom these people are found may be termed as Dashyus. Aittariya Brāhmaṇa³¹ also confirms that clans who supported Viśvāmitra and those who were his disciples or children were "Dashyus." If the disciples and the children of the renowned sage are 'Dashyus,' are we, therefore, to conclude that Viśvāmitra, a Kṣatriya King who later became a Brāhmin and a Vedic composer of hymns was "non-Aryan" or the preceptor of "non-Aryans" either in racial or linguistic context? If not, then why the clans supporting him amongst whom were the Draviḍas, were called Dashyus? The reason is simple. It is due to fight for supremacy. This has been discussed elsewhere, and further reiterated here that it was due to Viśvāmitra's enmity with Vaśiṣṭha that his clans were classed with the "Dashyus" by the then priestly community of which Vaśiṣṭha was the leader. As such, since the Draviḍas were "Dashyus" being the disciples of Viśvāmitra they can never be outside the "Ārya" fold, at least, in the linguistic-cultural context and and Prof. Max Mueller while admitting this in substance said "I say that even the blackest Hindus represent an earlier stage of Aryan speech and thought than the fairest Scandinavians....."³².

29. Rev. Caldwell : A comparative grammar of the Dravidian or South Indian family of languages, Chap : I.

30. Manu : X. 44-45.

31. Aittariya Br : 7 : 1. 8.

32. Max. Mueller : "Biographies of words and the Home of the Aryas" in Indian Myth and Legend : pp. XXIV.

This clearly proves that even being the disciples of Viśvāmitra, the Dravidians spoke the “Ārya” language. They had “Ārya” thoughts. They were never outside the “Ārya fold. Hence, they can not be termed as “Pre-Aryan” or “non-Aryan” people living in the Indus cities just to suit the convenience of some of the occidental scholars.

Bhāgavata Pūrāṇa declares that one of the sons of King Riṣam, the brother of Drumida, was named Drumila³³. His children were called “Draviḍa” and they established a kingdom to the south. If so, there can be no doubt that they were the very “Ārya” people of whom we hear in the Rig-Vedas. Also, in the Vedic sacrificial rites, a portion of the Sāma Veda which used to be recited was known as “Dravadiḍam-Sāma”³⁴. Those who recited these verses were called “Dravadiḍam” from which “Dravidam” or “Draviḍa” is easily derived. It may also be said that in the Rig Vedas, Indra killed Chumri for a king named ‘Dabhiti’³⁵ and it is not unlikely that from the name of this king the word ‘Draviḍa’ (Dabhiti-Davidi-Drāviḍa) has been derived. Since, Dabhiti was favoured by Indra he was most certainly in the ‘Aryan’ fold and consequently, the Dravidians are ‘Aryans’ at least in the linguistic-cultural grouping. If so, the Dravidians were not only in the “Ārya” fold but were also respected members being directly connected with the ‘Ārya’ sacrificial rites. Not only they were not foreigners to the ‘Aryan’ fold but they also formed an integral part of the ‘Ārya’ social and political institutions. Thus, since the Indus cities existed during the Vedic times and since the culture of the civilisation was essentially Vedic, there can be no question that the population was “pre-Aryan” or “non-Aryan” or “Dravidian”. The inhabitants were in the Aryan fold, whatever, ethnic type they might have belonged to.

33. Bhagabata : 21. 2

34. Tandyā Ma : Br : 10. 12. 4. (Imam ba deva lokam dravadiḍe-nama-ajayan).

35. R. V. VI. 26. 6.

The battle of ten Kings was fought by the side of 'Puruṣni' where the centre of the so-called "Aryan" civilisation was situated. There is no mention of any "non-Ārya" civilisation in the Rig-Veda within the battle zone which was practically surrounded by the "Ārya" clans who joined in the fight. Since, Indus civilisation was existing at the time, it was neither "non-Aryan" nor 'pre-Aryan' as speculated by Sir John Marshall. Had this extensive civilisation been of anterior date, it must have been found out by the clans living nereby. This automatically nullifies Sir John Marshall's conclusion that in the Indus culture "no vestige of the 'Indo-Aryan' influence is to be found"³⁶

While fixing the date for the Indus civilisation Sir Mortimer wheeler has stated that "a provisional dating of of 2500 B. C. to 1500 B. C. for the Indus civilisation in the Punjab and Sind responds consistently to the current tests"³⁷. But we are not told what these current tests are. The archeologists generally based their deduction on the pottery sequence of western India, Baluchistan and the western Asian group. They have concluded that since the Indo-European invasion occurred at about 1500 B. C. the growth of the civilisation to maturity and its ultimate decline must have taken about 1000 years ; and hence if the lower date is taken as 1500 B. C. the anterior date must be near about 2500 B. C. Thus, the civilisation at its beginning can be timed at 2500 B. C. This argument or reasoning is fallacious. It presupposes "Indo-European" invasion at about 1500 B. C., a fact which has not been proved to the satisfaction of all concerned. Therefore, this deduction can not be established in view of all the known facts.

The time fixation in Archaeology is made on the basis of relative cultural sequence of unearthed ancient cultures or known cultural episodes. Their inter-actions and values are assessed through stratigraphical excavations. In this, the

36. Marshall, Sir John : Mohenjodaro & Indus Valley Civ : Vol. I.

37. Wheeler, Sir Mortimer : The Indus Civilisation, p. 99.

pottery group play a very important part. The time fixation of the Indus civilisation was mainly done from a comparison of pottery groups excavated from Baluchistan and some portions

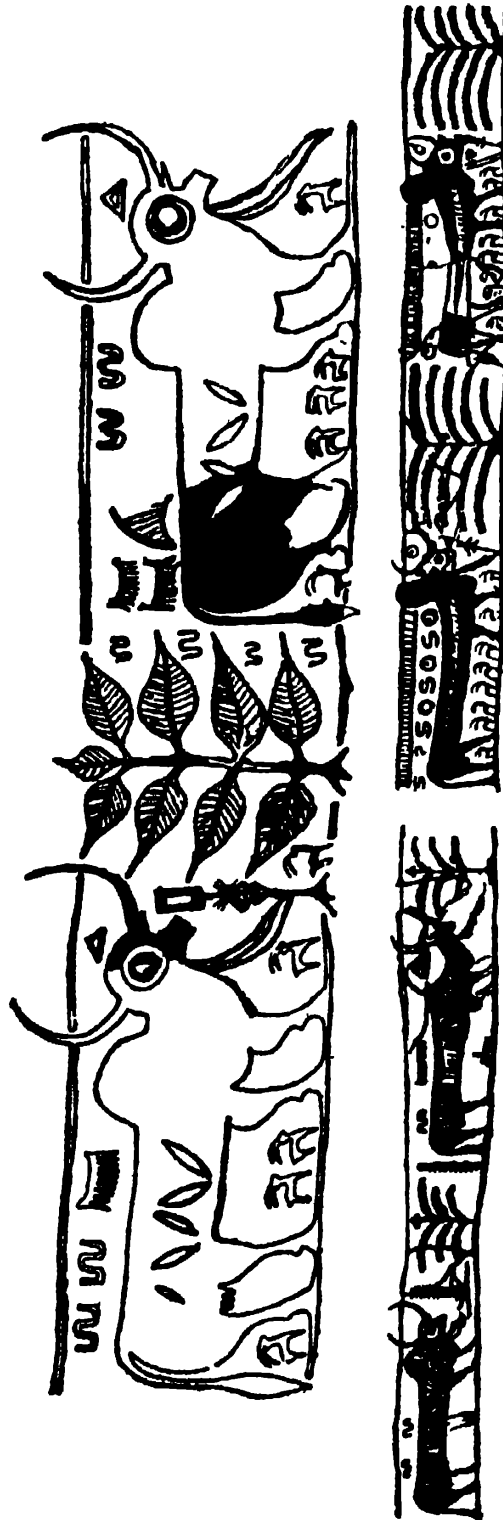


Fig. 24 : Animals in landscape motifs on Kulli ware (after Piggott)

of western Asia and the sequence as obtained in those areas was also applied to the Indus sites to obtain the time factor. Here at the outset, it may be stated that comparison with the so-called Baluchistan culture has its limitations. The comparison has been made with Baluchistan as if it were a separate ethnic group with a different culture. The excavators and the Archaeologists have not taken into consideration that the present geographical boundary of Baluchistan and the type of the people living there now were not existing at the time when Indus civilisation was in existence. It was actually a part and parcel of Vedic India. Further, comparison of pottery types also does not yield an infallible result and as Sir Leonard Woolley has admitted himself "In every country the form of clay vessels in common use change from age to age as civilisation advances or degenerates, new social conditions have to be met, new inventions are introduced or simply fashions alter³⁸". Hence, in spite of a basic equality in the sequence of the pottery group, only comparison of these is not an infallible test to gauge the time factor of a proto-historic civilisation, at least, in the circumstances when "we all know too little about the beginnings of that civilisation", and "the indications are that it flowered with an almost dramatic celerity, the sudden offspring of opportunity and genius³⁹". As Sir Mortimer confessed, if we know too little of the beginnings of the civilisation, specially as the cities have not been excavated to its profoundest depth, how then it can be assumed that the anterior date of the civilisation was round about 2500 B. C. ? Again, in the context of stratigraphy Sir Mortimer states "it consisted of the mechanical recording of every object and structure in relation to a fixed bench level" "the assumption being that all objects and structures at the same level below (or above) datum line were in the same "Stratum", i.e. contemporary with one another", and continues "I have described the system as 'incredible' and I repeat the description⁴⁰".

38. Sir Leonard Woolley : Excavations at Ur : p. 98.

39. Sir Mortimer Wheeler : Archaeology from the Earth : p. 39.

40. Sir Mortimer Wheeler : Archaeology from the Earth . p. 69.

He then calls it a "very parody of scientific method" and terms it as an "utter absurdity". And, from this very "parody of scientific method" and "utter absurdity" we have arrived



Fig. 25 : Pottery from Cemetery R 37, Harappa (after Wheeler)

at a scientific conclusion that the civilisation was at its maturity at 2500 B. C. and ended with the Aryan invasion at 1500 B. C.

The very scientific basis on which assumptions were based that the Indus civilisation existed from 2500 B. C. to 1500 B. C., is, thus, a parody of scientific method. Yet, from this absurdity emerged the scientific assessment of the date lines of this civilisation. It has been shown that there could not have been any "Indo-Aryan" invasion by 1500 B. C. The "Aryan" civilisation has been continuous in India since pre-dilluvial period. But, to fit in with the orthodox invasion theory, which has become an obsession with the western Indologists, such a date had to be fixed. In considering the time factor the following facts should receive consideration. Since evidence has been unearthed from Indus sites and Summer, that extensive trade relation existed between India and Sumeria during Sargonid times, it can be deduced without doubt that the Indus civilisation existed about 2400 B. C. Trading with Sumeria ended erratically. The reason behind might have been a troublesome period in Sumeria or in India. The various clans and tribes involved in the Bhārata war, already reorganised after these 500 years struggled for political supremacy, and outside connections came to a sudden halt. It is, therefore, quite within reason to place the lower date of the civilisation to about 2500 B. C. Speculative though it is, it is a reasonable speculation.

A study of the historical development of a nation and its attendant decline reveals that "In youth of a state arms do flourish, in the middle of a state learning then both of them together for a time, in the declining age of a state mechanical arts and merchandise"⁴¹. The above sequence of development and decline of a state in relation to the Indus civilisation, shows that the civilisation was at the last stage of its growth when we find it and this stage of decay might have started from about 3000 B.C. taking about 500 years to reach the Sargonid period when all round deterioration became perceptible. The previous three

41. Becon Verulari in Vaidik Sampatee : Pt : R. Sharma : p. 34.

stages, therefore, took longer periods to mature. Thus, from the very beginning, taking 1000 years for each of the stages, the

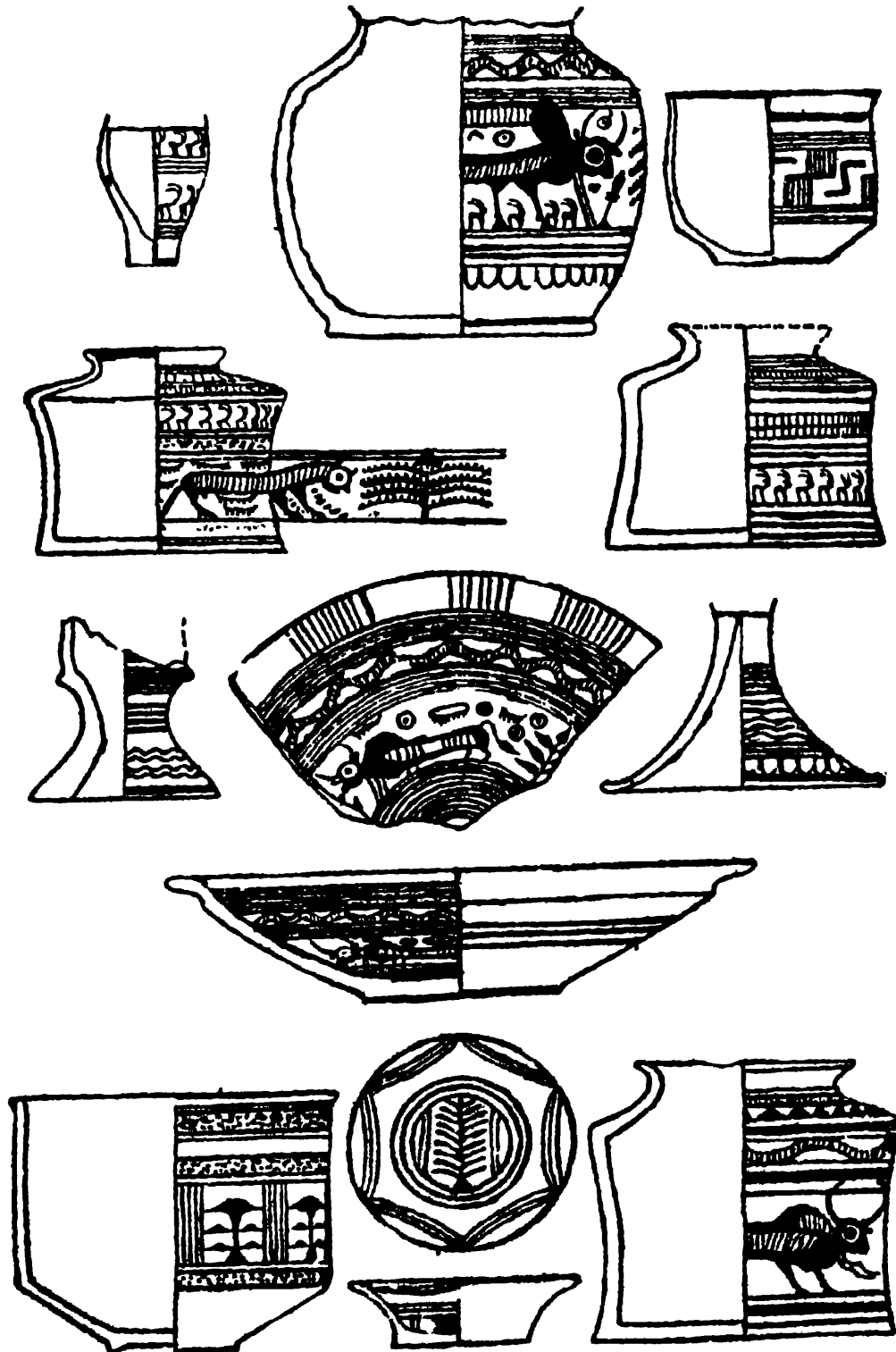


Fig. 26 : Typical Kulli Ware, red paint stippled. (after Piggot)

anterior date comes to about 5000 B.C. allowing for the overlapping of the stages. It is also noted that excavation up to the lowest level at neither of the Indus sites has yet been completed nor any statement by the Archaeologists is decisive. The excavator at Ur, Sir Leonard Woolley, reached the flood level while digging the Royal Cemetery at Ur. Below the clean silt measuring about 11 ft., human level was reached with three successive occupation levels and, as the excavator says "here were richly decorated al-Ubaid pottery in abundance, flints, clay figurines and flat rectangular bricks⁴²". He further states that "actually in the house ruins under the flood silts of Ur, we found two beads made of Amazonite, a stone of which the nearest source is the Nilgiri hills of Central India⁴³". Thus finished beads were found below the flood level at Ur, which were of Indian make, the raw materials were of Indian origin imported from the Hiranagar Plateau north of Ahmedabad. The flood at Ur is established earlier than the Ubaid sequence and except the Indus cities, Amazonite beads were found nowhere. From the Royal Cemetery at Ur were also found "quite a lot of beads of glass faience" a substance well known in the Harappā culture but not elsewhere in pre-historic western India. At Rānā Ghundai I, the bones of the humped Ox (*Bos Indicus*) which is specially of Indian origin was found. This breed is not only Indian, but the strain has also been developed by the Indians and its existence anywhere outside the boundary of India must be imported from India as the humped bull was not known in its wild state. Mr. Stuart Piggott in his 'Prehistoric India' has given priority to RGII phase over the Harappā culture and has considered that its date should be placed well back in the fourth millennium B. C., contemporary with Jamdet Nasr⁴⁴. But if the presence of the Indian humped bull at RGI is taken into consideration the Indus phase goes back much anterior to the RGII phase and the presence of the Amazonite

42. Sir Leonard Woolley : Excavations at Ur : p. 31.

43. Sir Leonard Woolley : Excavations at Ur : p. 33.

44. Stuart Piggott : Pre-historic India, p. 130.

bead beyond the flood level establishes connection with Summer since the pre-flood days. The archaeological evidences, meagre though it is, connects India with a civilisation, existing at about 6000 B. C. Taking into consideration the four phases stated above, the Indus civilisation, can be dated at its youth from 6000 B. C. to 5000 B. C. when they occupied the various sites by force and from between 5000 B.C. to 4000 B.C. when the script was systemetised and other outposts established. This continued from 4000 B. C. to 3000 B. C., and from 3000 B. C. onwards the state started to decline and continued to deteriorate till 2500 B. C. when for some reason or other no evidence of further continuance of the civilisation is visible.

Sir John Marshall in comparing the material civilisation of Indus Valley and that of the so-called "Indo-Aryans" as recorded in the Vedas, finds diversities between the two. He states "in my own view nothing has yet been found either at Mohenjodāro or Harappā that conflicts with the orthodox theory that the "Indo-Aryans" entered the Punjab about the middle of the second millennium B. C. but from the picture we get in the Vedas of the Pre-Aryan population, I incline to think that the Indus Civilisation could have been but a mere shadow of its former self"⁴⁵. Thus, a doubt also existed in his mind.

The orthodox "Indo-Aryan" invasion theory has been dealt with previously. It has been shown that the Vedic Indians had been living in this land for thousands of years since the pre-diluvial period. And since the foreign historians or the Persians knew of or heard of nothing about any invasion by the middle of the second millennium B. C., the theory, has no feat to stand on. This speculation was based on Max Mueller's dating of the Vedic period to 1200 B. C. and his suggestive "Aryan" racial theory which he later discarded. Also, from anthropological grounds there is no objection in that the Vedic Indians and the Indus people belonged to the the same racial group. These people were known to exist

45. Marshall : Mohenjadarō and Indus Valley Civilisation. Vol. I.

from Western Europe to Punjab and were commonly known as the "Mediterranean" type or more precisely "eastern group of the Mediterranean" branch. They were the inhabitants of various parts of Asia to Europe in those days. Therefore, diversities, if any, cannot be linked in the racial context.

Thus, as to the similarity of the racial types, between both these people there seems to be no anthropological hurdle. Therefore, the 'Indo-Aryans' and the Indus people must have diversities in (i) religion, (ii) dress, (iii) social custom, (iv) materials in use, and (v) in the funerary rites which are the most important items in regard to similarity or diversity of different cultures. At the outset, it must be recognised that there must be some differences, some diversity, some inequality in all the aspects from zone to zone as exists even now. The people of England or Scotland did not have cultural affinity with the Welsh or the Irish nor did the Greeks consider the Romans as having the same culture as themselves. The Bengalis and the Biharis, though living side by side for thousands of years, have many diversities in the social and religious behaviours, though of course, within the same fold of Hinduism.

Similarly, dress, varies due to climatic conditions, pottery groups change according to availability of materials or due to change in the local fashion by adaption, or due to fusion with others. The language changes like the dresses on the border provinces, where people with similar or different cultures live and that is why in the Manu's social code the middle country has been termed as having pure "Ārya" culture and language, due to their being practically isolated from different races. They could maintain the original culture, even though there were fusion with other people of the same culture by marriage but not in the sense as the people on the extreme borders have multiferious connections with other people with different cultures.

Thus considering the diversities which are natural outcome of the same people living miles apart, the Indus religion may now be examined. Sir Mortimer Wheeler has stated

"At the outset, however, two remainders are available ; first as to the notorious incapacity of material symbols to represent the true content and affinity of a religion or belief, and secondly the indivisibility of religious and secular concepts in ancient



Fig. 27 : Polychrome Nal Ware red paint stippled, yellow horizontal and blue vertical shading (after Piggott)

times⁴⁶". Apparently, therefore, Sir Mortimer Wheeler was obsessed with the preconceived idea that in ancient India

46. Sir Mortimer Wheeler : The Indus Civilisation. : p. 88

religious and secular concept were indivisible since this has been so in other parts of the old world which he has examined. Then he continues "Moreover, a religion such as we may expect to encounter among the Harappāns is more likely than not to be a loosely knit complex of accumulated beliefs and observances, elaborately if implicitly graded" and states "that is so in India to-day, where the crudest animism and demonism still underlie the semi-philosophical and ethical concepts of the educated few⁴⁷". Before making this generalisation Sir Mortimer Wheeler would have done well to properly study Indian Philosophy as a student who wants to learn. Even then, as an Archaeologist he is not an authority on Indian Philosophy, the six systems of which takes a whole lifetime to study. Either at Harappā or at Mohenjodāro or in fact in any of the Indus sites excavated so far, no temple or alter or the image of any God was unearthed. Still from this negative archaeological evidence, Mr. Stuart Piggott found this to be "A state ruled over by priest-kings, wielding autocratic and absolute power from two main seats of Government⁴⁸". But he did not clarify why he made this inference. Since in contemporary civilisations elsewhere, massive structures representing temples, alters or impressive royal graves were found, proving the existence of a priestly or autocratic hierarchy, he concluded it must have been so in India; with this idea, therefore, this speculation was made even in the absence of temples or alters or any such constructions. Sir John Marshall states "Relics of religious character are remarkably few, whether at Mohenjodāro or at Harappā certain structures, as we have seen, may have seemed as temples or religious buildings of some sort or other, but nothing now remain in them—neither shrines, nor alters, nor statues, nor cult objects—to prove what their purpose was, nor is there any structural monuments of any kind at either of these cities, which can

47. Ibid : p. 89

48. Piggott : Pre-historic India : p. 153.

positively be said to have had a sacred character". And no wonder, since Vedic religion was based on sacrifices all round the year and since these were performed in the open air when it was a big affair or inside the courtyard when small, no altar or shrine or cult objects were necessary and, therefore, these were not found. Further, he has observed that certain structures, which might have seemed to him as temples or religious buildings of some sort or other, but nothing now remain in them—neither shrines, nor altars, nor statues nor cult objects... .. ; if so, then how could anyone with scientific training can make such a statement as that the "certain structures may have served as temples" although nothing was found to link them, as he himself admits, connected with religious activities? This is how suggestion acts, this is how a set belief works and arrives at a wrong conclusion.

The remarkable religious similarity of the Indus civilisation with the Vedic Indians is that none of them used temples to worship, altars to put their Gods in or cult objects for the performance of their religious rites. Whereas, such things were the practice in other parts of the old world. Thus, the striking similarity of religious practices of both the civilisations prove, without a doubt, that they were one and the same. No two civilisations can be so much alike in the fundamentals of their religious practices unless they belonged to same linguistic-cultural and religious groups. The Indus and the Vedic people, therefore, belonged to the same ethnic group and practiced Vedic sacrificial religion, in which no temple or cult objects and no altars were necessary. But, Mr. Stuart Piggott states that the Harappā kingdom cannot be wholly secular. Why? Because, according to him "such rule by priests, or priest Kings, would be wholly in accordance with what we know of other ancient civilisations in Western Asia"⁴⁹. Therefore, conclusion has been drawn, not with scientific data, but with the fixed idea that since this is the case in other parts of western Asia, it must be so in the Indus cities.

Prof. Piggott has, in many cases, quoted the Vedas to prove that Indra, was responsible for the massacre of the Indus people, and even quoted Sir John Marshall that he (Indra) stood accused on circumstantial evidence. But he did not quote the Vedas to show that some people who did not adhere strictly to Vedic code were not tolerated and were, probably, exiled from the country. It is also there in the Vedas to draw upon. What is, therefore, the vedic religious code? It is the code of sacrifice, the code of religious and social behaviour mentioned in the Vedas and later in the Smritis. Thus, those who left were renegades and were easily capable of erecting alters to put their Gods in, which were not sanctioned by the Vedic code. The religious behaviour of those renegades and the Vedic Indians can not be expected to be similar. The Vedic Indians had no alter, no temple, no idol or no other cult than the cult of sacrifice round the year. The Indus people also had no alter or massive temples with hierarchy of priesthood and must have followed the Vedic code. Thus both were essentially Vedic people.

The Vedic "Jana", which means people in the collective sense, were constituted of Grāmas. The "Grāmani" is the leader of a village, "an officer, who appears in the Rig-Vedas, and who was probably invested with both military and civil functions though we have no details of his duties or powers⁵⁰". The subjects as a whole made up the "Jana", a term which in Vedic use denotes either the individual man or the collective manhood of the tribe as a political unit⁵¹". These independent units had their own "Samity" or "Sabhā" in which Ludwig finds⁵² two different forms of assembly: that one would be the assembly of the whole people, while the other would be an analogue to the Homeric council of elders, a select body to which the great men of the tribe, the Maghahans, alone would go to take council with the King, while

50. The Cambridge History of India, Vol. I, p. 82

51. Ibid : p. 82.

52. The Cambridge History of India, Vol. III. p. 253.

Zeimner (*Altindisches Leben* pp. 172-4)⁵³ sees in the Samity the popular assembly of the tribe, in Sabhā the assembly of the Village (and these men advised the King to rule the Grāma, the Jana, the entire tribes). Where then are the priestly organisation and the "ruthless authoritarian regime" which was visualised being provided "with an insight beyond the limits of archeology" ?⁵⁴ In fact the Vedic society was ruled by the elders and so was the society of the Indus cities and they, with the King met at the big halls to discuss matters important or urgent to them.

Quite a few clay figurines were found in the Indus cities. From these Prof. Stuart Piggott concludes that "The numerous clay figurines of women suggest that, as in Baluchistan there was some form of worship of a Mother-Goddess in which these figurines played their part in household shrines, and there is a sealing which bears a representation of a female from whose womb a plant issues, and suggests the idea of an earth-Goddess concerned with vegetation"⁵⁵. At the first sight some of these clay figurines appear as dolls, which young girls play with even now in India. Sir John Marshall is of opinion that some of those found are actually dolls and others are connected with cults. The mother cult is nothing new in the old world and has nothing to be contemptible about. The Rig-Vedic Aditi gave birth to the Sun by immaculate conception, Devakī gave birth to Kṛṣṇa, and Mary brought Jesus the Christ, to the world through immaculate conception. Therefore, in the old world and also in western India including Baluchistan the possibility of cult worship by individuals can not be ruled out. Still it has to be said that such cults were not sanctioned by the Vedas and as such were practiced surreptitiously. It is also probable that many foreigners, who lived in these cities brought these cults with them and performed their own rites at their homes.

53. Ibid : Vol. I, p. 86.

54. Piggott : Pre-historic India : p. 201.

55. Piggott : Pre-historic India : p. 201.

During the later Rig Vedic period and particularly during the period of the Atharva Veda, some cults cropped up to obtain some material benefits from the performance of certain rites. Several such hymns are found in the Rig-veda "which carry us into the homely region of spells against rivals and to repeal diseases and noxious animals"⁵⁶. No wonder that some one surreptitiously made a clay figurine and prayed before it to gain his own ends. The tree cult is also not novel in the old world and numerous examples of its existence at all places can be cited, and here at the Indus cities someone from one of those cities might have practiced this religion and got these objects produced by a modeller. All these, including the existence of the city halls for meeting of the Sabhā and the Samity, the absence of alter or temples or large idols leads to one conclusion only, and that is : the Indus citizens practiced Vedic cult of sacrifices. Some might have practiced cult religions and these few may not at all have been Indus citizens but foreigners living in the city in connection with trade and commerce.

Civilisation, Robert. J. Braidwood⁵⁷ has stated contains eight elements, viz. (i) fully efficient production, (ii) cities, urbanisation, (iii) formal political state, (iv) formal laws, (v) formal projects and works, (vi) classes and hierarchies, (vii) writing, and (viii) monumentality in art and crafts. As regards the first six items, their existence and the stage of development can be fully assessed from archaeological finds but as regards writing only seals bearing Indus scripts have been found. The seals have not yet been read but the 396 signs so far found speaks of a stability and maturity which indicates a lengthy process of evolution. It has been suggested that this is the original "Brāhmi script of early historic India"⁵⁸. Thus, writing was known to the Indus civilisation although no document or long inscription with significant

56. The Cambridge History of India : p. 95.

57. H. D. Sankalia : Indian Archaeology to-day : p 26.

58. Wheeler : The Indus Civilisation : p. 88.

recurrent features have been unearthed so far. Similarly, at Troy no document of any sort was found and the excavator commented "This does not necessarily mean that writing was unknown : records may have been kept on wood or on other perishable material which has vanished without bearing a trace ; or if inscribed on tabtets of unbaked clay, the later may not have had, the fortune to be accidentally baked and preserved in an otherwise destructive fire ; as happened at Knossos and Pylos"⁵⁹. Such might also have been the case with Indus civilisation ; they might have maintained records, there might have been documents and contemporary history on some perishable materials which has been destroyed with time. From a hymn in the Rig-Veda⁶⁰ it has been deduced that the Vedic people also knew the art of writing and hence similarity in this item as in the other six speak of the same nature of the civilisation between the two.

The most unique monumental product found from the Indus cities is one of the stone sculptures, represented by "the head and shoulders of a bearded man, the whole fragment seven inches high, carved in seatite". The head is bearded, with the upper lip shaved ; the eyes are narrowed to an extent which has been thought without much reason to indicate the state of a Yogi....." and "Across the left shoulder is a cloak curved in relief with trefoils....."⁶¹. The trefoil indicates the "three" : the three Gūnas, or qualities represented by Sattava, Rajas and the Tamas or the three Vedas, the Rig, the Yajus and the Sāma and is the original form from which the Christian or the Buddhist trinity has been borrowed. The Buddhist trinity, the Buddha, the Dharma and the Sangha is earlier than the Christian one and is essentially Indian. Again, the way the cloak is placed is Indian in style and is seen even now on the body of Indian gentry. The other sculptures and the bronze figurines indicate monumentality in

59. Carl. W. Blegen : Troy : p. 36.

60. R. V. X. 71. 4

61. Wheeler, The Indus Civilisation p. 69

arts and crafts indicating a developed civilisation as defined by Braidwood, which was on the verge of decline after having lived its natural life. A bronze figurine, considered to be that of a woman of proto-Australoid group may be that of a woman of easy virtue of which mention is not wanting in the Rig-Veda⁶². The sculptor and his art has also been mentioned in the Rig-Vedas and consequently there is nothing to show that these are "non-Aryan" and did not belong to the Vedic Indian civilisation.

From the finds of the Indus cities, the military element is not a predominant feature. Fortifications at the two major cities are confined to citadels only, from which the existence of a domestic authority and not safeguard against external aggression, has been suggested. The implements of war are obsolete and outdated and bespeak of a peaceful time for a continuous period. This is exactly as it should have been. From the introduction of education and extension of commerce when forceful penetration of other countries was no longer a necessity the military development receded to the background. Thus, the assessment made before, is proved by facts and the existence of the state for a very long time is no longer a supposition.

The Indus metals and semi-precious stones are also interesting. Copper which was lavishly used was probably obtained from Robat and Shah Bellaul situated in modern Baluchistan but was a part of the Indus or similar Vedic civilisation at the time; other sources are Khetri near Jeypore state, South India or from ores between Kabul and Kurram. Tin to produce bronze might have been obtained from modern Afghanistan, then a part of the same civilisation or from Hāzārībāgh of the Chotanāgpur district. Gold could have been obtained from Mysore State, Kāndāhār and sporadically from Persia with whom the Indus people had very little business relations. The nearest source of silver was in Ajmer but it was fairly abundant in Afghanistan, Persia

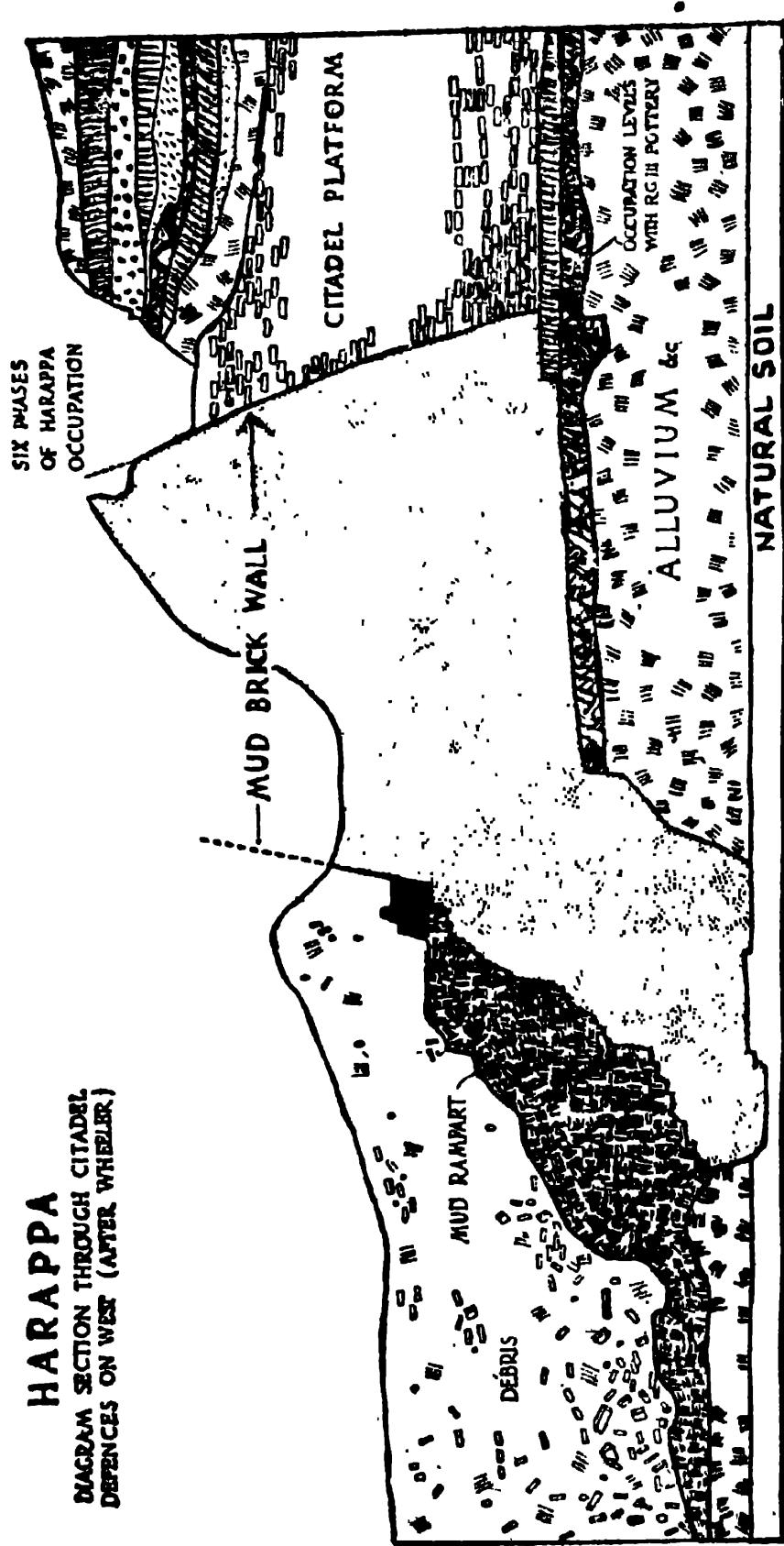


Fig. 28 : Sectional diagram of Harappa

land in South India. Lapis Lazuli, was an import from Mesopotamia or from Badakshan in N.E. Afghanistan, but probably from Mesopotamia as the supply diminished after Sargonid times (2350 B. C.) or due to troubled times in the Indus cities themselves. Turquoise was an import from Khorassan or N.E. Persia and Jade was obtained from Pāmirs, Eastern Turkistan, Tibet or North Burmā. Amazonite was obtained from S. India, Kāśhmīr or from Hīrāpur plateau north of Ahmedābād. The nearest source of Marble was Rājputāna. Thus, the import trade was a flourishing one and export was possibly cotton goods of which the Indus cities had a monopoly. The existence of metals such as copper, bronze or gold was also not unknown to the Vedic Indians and gold ornament as found in the Indus cities have also been mentioned in the Rig-Vedas. The art of smelting, which was known to the Indus people was also known to the Vedic Indians. Therefore, similarity in the form of culture in the use of metals, stones and ornaments between the Vedic and the Indus people can not be ruled out.

The internal economy of the Indus civilisation was essentially agricultural and similar to that of the Vedic Indians. The existence of the granary at both the cities speak of a centralised control of food grain, either for the purpose of distribution to the people in time of need, or for payment, either in full or in part, to the labourers or hoarded as a system of barter. That the use of money was known to them can easily be surmised from their trade relations with similar civilisation to the west, and hence part payment in food grains is the more reasonable theory than that of a totalitarian state where the state had absolute control over foodstuff. The farm produces included wheat, barley, peas, melon and sesamum. Dates were probably obtained from their Persian Gulf station of Sutkāgen-Dor. For what it is worth a Harappān pot bears the likeness of a coconut fruit and banana. Cotton and bast fibre were known. From a comparison it is found that the Rig-Vedic society was also an essentially

agricultural society and the literal meaning of the word "Ārya" is a husbandman. Wheat and barley were certainly known to the Vedic Indians and weaving of clothes has been mentioned in several hymns. Hence, in this respect also the Vedic culture and the Indus culture are similar.

The Indus fauna is represented by domestic dogs, humped cattle, buffalo, pigs, camels, horse, ass, elephant, cat, short horned humpless cattle, monkeys, hare, dove, parrots and other birds. The existence of Indian bison, rhinoceros, tiger, bear, sambar, spotted deer, hog deer proved either from bone contents or from inscriptions prove the proximity of jungle or marshland nearby. The humped Ox (*Bos Indicus*) is an essentially Indian animal and its existence in wild state is unknown. The species was domesticated in India and even now these are found loitering nonchalantly in village greens or on the streets of municipal towns and remind the people of the Vedic Indians who developed the strain. Such a type of humped bull can be associated definitely with Rāna Ghundai Phase II and goes back at least to Hissar I and Jemdet Nasr and can be dated to at least the last quarter of the fourth millennium B. C.. The sheep bones found were probably from the wild urial stock⁶³ and bears a similarity to the sheep unearthed at Sialk I and Anau in which case it goes back further in time. The specifically Indian one humped camel bone (*Camelus dromedarius*) found at the Indus cities were also found at Anau and in the Neolithic Tripolye culture of South Russia"⁶⁴. The horse bones found at the Indus cities were also known to the first inhabitants of Rāna Gundai, phase I, at Anau also to the people of the second phase of Sialk. The Indus "remains suggest comparison with the modern Indian country-bred animal"⁶⁵. The dog, the camel and the horse are the animals repeatedly mentioned in the Rig-Vedic hymns and the presence of Indian humped bull

63. Piggott : Pre-historic India : p. 156.

64. Ibid : p. 157.

65. Piggot ; Ibid : p. 157.

and the Indian breed of horse bespeak of a civilisation with specifically Indian orientation and what else can that be but the Vedic civilisation? Thus, even in the domesticated and

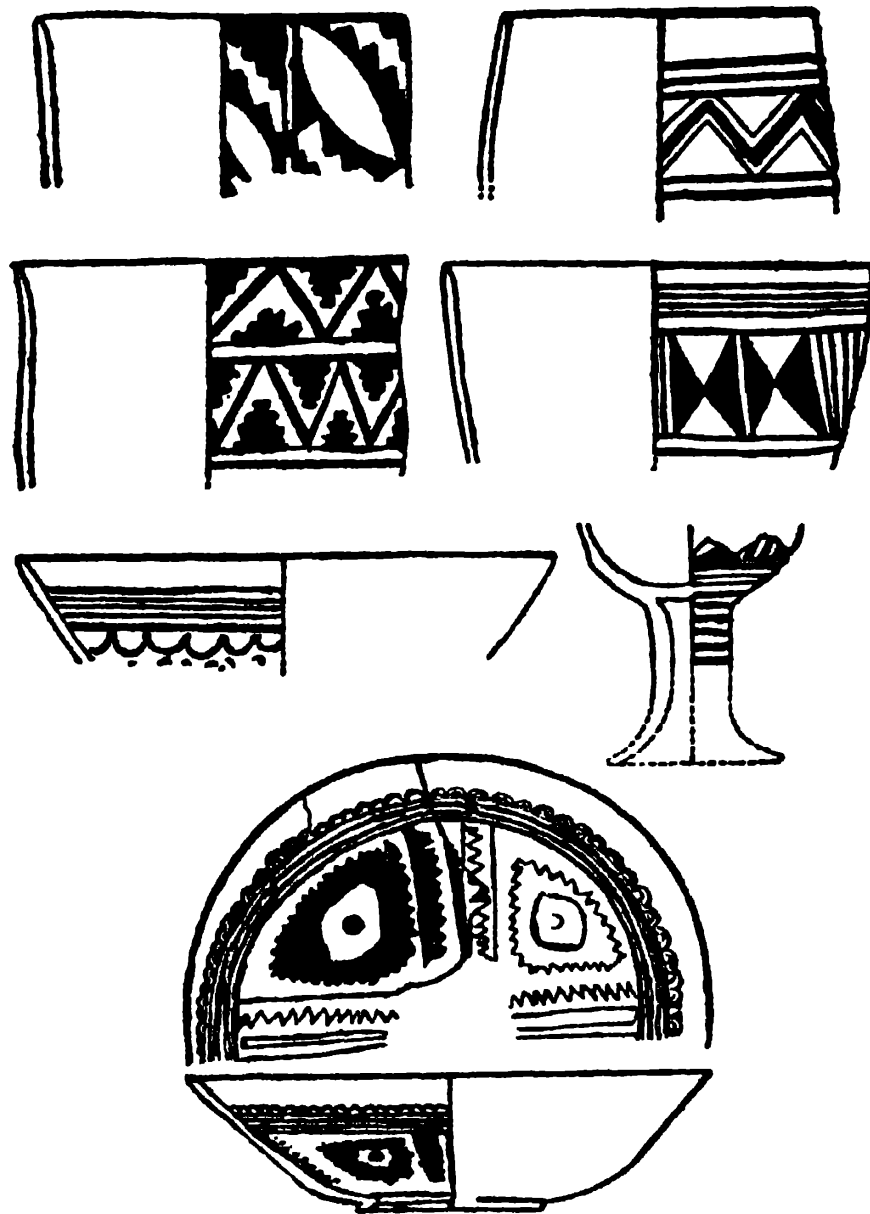


Fig. 29 : Typical Qutta Ware (after Piggott)

wild animals found in the Indus cities, a similarity is noticed with the Vedic Indian animals specifically mentioned in the Rig-Vedas. Circumstancially, therefore, it is apparent that both the civilisations viz. the Indus valley and the Vedic Indian, were manned by the same people and they had Vedic civilisa-

tion. As such the so-called "non-Aryan" orientation of the Indus civilisation can not stand on test.

The disposal of the dead is one of the most important social customs in determining both the racial and cultural significance. In pre-Dynastic Egypt the dead were interred as in Babylon with food vessels⁶⁶. Neolithic man in Europe favoured crouched burials and the Persian fire worshippers, did not cremate their dead but exposed them on towers of silence to be devoured by vultures⁶⁷. As for the disposal of the dead at the Indus cities, Sir John Marshall says : "How did the people dispose of their dead at Mohenjodāro the evidence is as yet too meagre and in some respects obscure. At Harappā, it is more abundant, but most of it relates to the latest period of occupation when Mohenjodāro probably ceased to exist and the population at Harappā itself may have already undergone great racial changes. The evidence may be conveniently discussed under the following heads : (i) complete burial, (ii) fractional burial, and (iii) post-cremation burial,⁶⁸". He then draws the conclusion : "so far as our evidence goes at present it seems probable that the most usual method of disposing the dead during the flourishing period of the Indus valley civilisation was by cremation. That the cremation was practised is conclusively proved, by the finding of cinery urns or other receptacles containing calcined human bones and ashes together with vessels or burned or other offerings for the dead as sundry articles for use in after life⁶⁹" ; and "the practice of exposing the dead to wild animals and then burying the remains (if any) of the excarnated bones seems to have been rare.....on the other hand, there is a big group of fractional jar burials at Harappā....."and "equally rare if not rarer, are the examples of complete burial⁷⁰."

66. L. W. King : A History of Summer and Akkad : pp. 20—21.

67. Mckenzie D : Indian Myth and Legend : pp. xxxiii.

68. Marshall : Mohenjadarō and Indus civilisation : Vol. I, p. I. pp. 79-81.

69. Ibid : p. 89,

70. Ibid : pp. 18, 85.

Therefore, on the authority of Sir John Marshall it is found that three types of disposal of the dead were in vogue, viz., (i) complete burial, (ii) fractional burial, and (iii) post cremation burial. Further, according to him, cremation or fractional burial was probably practiced in the Indus cities, complete burial was rarely resorted to, and the practice of exposing the dead to the scavenger animals or birds was very rare.

In the Vedas, "there are references to burial in the 'house of clay', and Yama, God of the dead, was adored as first man who explored the path to the 'Land of Pitris' (Fathers) which lay across the mountains. Prof: Oldenburg considers "these burials referred to as disposal of the bones and ashes of the dead"⁷¹. In examining the Vedic literature, however, two principal modes of disposal of the dead are noticed, viz., agni-dagdva 'and' an-Agni-dagdva, the first one means burnt with fire, that is, burnt on the funeral pyre and the second means complete burial, that is not burnt with fire and this view is upheld by Macdonell and Keith⁷². That complete burial was also resorted to is evidenced from a hymn⁷³ and Griffith translates: "Heave thyself, Earth, nor press thee downward heavily: afford him easy access, gently tending him. Cover him, as a mother wraps her skirt about her child, O Earth". The hymn continues⁷⁴ "Now let the heaving earth be free from motion: Yea, let a thousand colds remain above him" and prays "ever be his place of refuge". Thus, from Rig-Vedic evidence it seems that complete burial was one of the mode of disposal of the dead and in the later Brāhmaṇa period the same practice seems to have been continued⁷⁵. Even now, if a monk or an ascetic dies the practice is either to put him in a river or to bury him. Even

71. Mckenzie : Indian Myth and Legend : pp. xxxii.

72. Macdonell and Keith : Vedic Index of names of subjects · pp. 8—9

73. R. V. x. 18, 11.

74. R. V. x. 18, 12

75. Sat : Br. XIII. 8. 1. 9.

now in the villages children below the age of five, are put in a jar and are buried. The Indus evidence of complete burial which Sir John Marshall considers as rare, is therefore, though rare, is in conformity with rites prescribed in the Vedas and probably, as now, was resorted to in some exceptional circumstances.

The second mode of disposal of the dead at the Indus sites, as pointed out by Sir John Marshall is by fractional burial. This falls under the category of "agni-dagdva" and actually it is partial cremation i. e., after partial burning the bones and the ashes are buried inside an urn. Reference to fractional burial or partial burning are also found in a Rig-Vedic hymn⁷⁶, : "Burn him not up, nor quite consume him, Agni : let not his body or his skin be scattered" and in another hymn⁷⁷ the corpse is addressed to cover his body with parts of slaughtered animals and cow skin to prevent too quick and complete cremation. Thus from both the hymns it is found that the body was not completely burnt and in case such sparsely burnt bodies with no burn mark on the bones were buried, they will look like complete burial after so many years. Still, the fact remains, that the procedure does not contemplate complete cremation and hence the dead body used to be covered with cow-skin and the flesh of slaughtered animals. In the next hymn⁷⁸ laddles are offered to the (fire) "agni" and he is requested : "Forbear, O Agni to upset the laddle" and thus partial or incomplete cremation is clearly indicated as otherwise the wooden laddles would have been displaced or burnt completely. The rites prescribed in the Atharva-Veda also speaks of partial cremation⁷⁹ and further prescribes the use of a goat, apparently during cremation and says⁸⁰ "The goat is the share of fire" and prays to the fire to

76. R. V. X. 16.1 (Criffith).

77. R. V. X. 16.7 (Criffith).

78. R. V. X. 16.8 (Griffith).

79. A. V. 18. 36.

80. A. V. 18. 2. 8.

consume it. Thus partial cremation was not anti-Vedic as it is seen from the references quoted above.

The important question that arises now is what happened to the body and bones after this partial cremation. In the Sūtra literature the after-cremation ceremonies are described fully. Aśvalāyana-Grihya-Sūtra prescribes that the gathering of the bones is performed after the tenth tithi from death⁸¹ and "a man into male urn without special marks, a woman into a female one without special marks⁸²" is put. Therefore, on the tenth tithi after death the bones of the partly cremated body are gathered and put into urns male unto male and female unto female. The bones are to be picked with the thumb and the fourth finger⁸³ and each single bone should be put inside the urn without making a noise. The urn should then be covered with a lid and put into a pit⁸⁴ and earth thrown over it⁸⁵. Thus, in the Aśvalāyana-Grihya-Sūtra a complete picture of the burial is given and hence the jar mentioned by Marshall are the urns containing burnt remains of bodies. Therefore, since the urns have been found at a site where the Vedic Indians lived, those found by Sir John Marshall are the relics of fractional burial as prescribed in the Grihya Sūtras. Hence, Indus people in burying their dead followed Vedic rites. Thus, they were none else but the Vedic Indians.

This fractional-burial mode of disposal of the dead as noticed and pointed out by Marshall in the context of disposal of the dead in the Indus cities was also found in connection with the internment discovered by Dr. Block at Lauriyah belonging to pre-Maurian epoch. The mode of cremation of the Buddha, and the post-cremation distribution of his bones and other parts of his body as mentioned in the "Mahā-Parinibbāna Sūta" proves the continuance of the Vedic partial burial

81. As. Gr. Su : IV. 5. 1.

82. Ibid : IV. 5. 2.

83. Ibid : IV. 5. 5.

84. Ibid : IV. 5. 7.

85. Ibid : IV. 5. 8

system at least up to fifth century before our era. Further, Agni Pūrāṇa speaks of gathering bones in the urns on various days according to the caste of the dead⁸⁶ and enjoins that instead of burning the body completely a portion should be left out⁸⁷. This means part cremation and an urn-burial. Still in some parts of Bengal, the charred bones of the deceased is gathered and put into the River Ganges after cremation. Therefore, the practice of fractional burial found by sir John Marshall at the Indus cities is corroborated by the Vedas, the Pūrāṇas, local tradition and practice.

Sir John Marshall, in respect of two more burials, reports that "in two cases they are accompanied by animal bones⁸⁸". It has already been seen from Rig-Vedic evidence⁸⁹ that the dead body, before burial, is covered with slaughtered animal flesh and cow-skin. Atharva-Vedic evidence also shows that a goat was apparently burnt along with the dead body as the share of the 'Fire' and to act as a guide of the dead to the next world⁹⁰. Atharva Veda further prescribes the burning of an ox with the dead⁹¹ and this explains why bones of dead animals were found along with urn burials as reported by Sir John. As regards post cremation burials, he says "At both Mohenjodāro and Harappā a class of large wide mouthed urns has been brought into light, containing a number of smaller vases, bones of small quadrupeds, birds or fishes and frequently a variety of small objects such as beads, bangles with ashes and charcoal⁹²". As for Mohenjodāro, he states "here too, mention should be made of a collection of charred human bones, including pieces of skull and finger jointsalong with a number of goblets, dishes and other vessels the whole mingled with ashes and charcoal⁹³". He also states that in some cases the skeletons

86. Agni Purana : Ch. 158. 50,

87. Ibid : Ch. 158. 50

88. Marshall : Opp. Cit : Vol. I, p. 81.

89. R. V. X. 16. 7.

90. R. V. X. 16. 4.

91. A. V. 18 4.

92. Marshall : Opp. Cit. : pp. 86—87

93. Marshall : Opp : Cit. pp. 61—62.

are accompanied by groups of earthenware vessels, each group including an offering dish of the squat type, a water jar, flat covers, dishes and bowls and this exactly corresponds with the



Fig. 30 : Impressions from inscribed stamp seals, Mohenjodaro,
(after Piggot)

Atharva-Vedic funeral verse⁹⁴ which reads "The Gods, the seasons, arrange the sacrifice, the oblation, the sacrificial cake,

94. A. V. 18. 4.

the ladders (sruc), the implements (ayudha) of sacrifice, with them go thou by roads that the Gods travel by which they that have sacrificed go to the heavenly (Svarga) worlds." Thus the funeral customs of the Indus people were exactly similar to those of the Vedic Indians. Hence, such similarity means that these two peoples belonged to the same and identical cultural group. In fact, the Indus people were the Vedic people.

From the implements and accessories found with the dead bones in large wide mouthed urns⁹⁵, Marshall assumed that post-cremation burial was in force. Stuart Piggott, however, suggests "with Wheeler, I cannot regard these as having anything to do with human burial⁹⁶." In examining the records of other post-cremation burial at other sites related to Indus culture it is seen that "at Sutkāgen-dor in the Makran three large pots, containing cremated human bones and small vessels⁹⁷" were found. Both at Zhob and at Kulli, cremation seems to have been the way of disposal of the dead. At Mehi, cremation was resorted to with minor variations and in some burials the cremated bones were in pots⁹⁸. At Sur Jangal, deposit of cremated bones associated with RGIII potshead have been found⁹⁹. Hence, it is seen that post-cremation burial was neither not known nor not resorted to in the area covered by Indus sites during the same period. Therefore, the urns found at Indus cities are those containing remains of post cremation burials and conform to the prescribed Vedic rites. From the above it is seen that cremation was also practiced in the area during the time when the Indus cities were flourishing ; so the statement that cremation was not practiced before 1000 B. C. as advocated by Dr. Sophus Muller of Copenhagen and supported by Prof. Ridgeway of Cambridge can not be accepted as correct assessment¹⁰⁰.

95. Marshall : Op. cit. pp. 86-87.

96. Piggott : Pre-historic India pp. 204/205.

97. Ibid : pp. 206

98. Ibid : pp. 98,129.

99. Ibid : pp. 98,129.

100. McKenzie : Indian Myth and Legend : Br. Museum guide to Antiquities of Bronze Age pp. 23,24.

Further, as regards a burial in the eastern section of the excavation site, Marshall states "The skeleton of an adult male stretched at full length has been discovered ..to left alongside the skeleton.....was laid in a line the dismembered body of a ruminant which according to Dr. B. S. Guha, Anthropologist of the Zoological Survey of India, was a small sheep or goat". "That the animal has been sacrificed and intentionally cut to

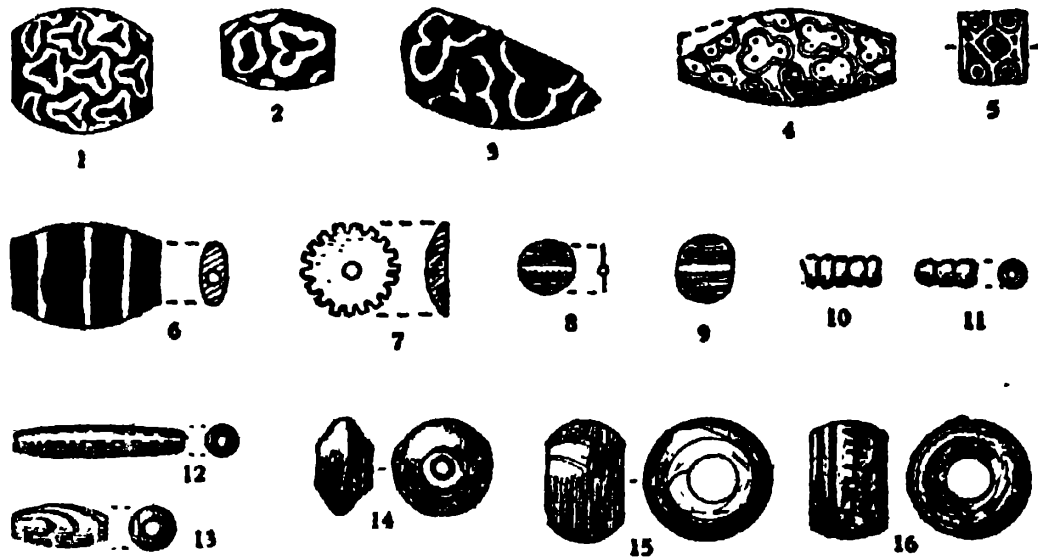


Fig. 31 : Beads from Mohenjodaro and Harappa.

pieces does not admit of any doubt. as the ribs lay uppermost... ..while some of the animal's ribs were found placed in the dead man's hand's¹⁰¹". That this was the Vedic practice is verified from a hymn addressed to Agni in the Rig-Vedas¹⁰² "thy portion is the Goat : with heat consume him ; let thy fierce flame, thy glowing splendour burn him. With thine auspicious forms, O Jātavedas, bear this man to the region of the pious", and Griffith comments that these hymns are to be repeated when the body of the departed is being consumed on the funeral pyre. Hence from the Vedic evidence it is seen that an animal is burnt with the dead as the share of 'Agni' and it was a Vedic custom. Further, there is a hint in Rig-Veda that sacrificial implements were also given to the

101. Excavations at Harappa : pp. 221

102. R. V. X : 16. 4. (Griffiths).

*dead*¹⁰³ and in *Sūtra literature* the procedure is given in detail¹⁰⁴. It states that *sacrificial ladders* should be put on the dead man's hands, on the right a sword and on his left side another ladder. Another ladder in his chest, other implements on his ear, on his belly a vessel and on a cup sacrificial food are to be put and the implements should be made of copper, iron or earthenware. Then various parts of the sacrificed animal should be put on various parts of the dead man's body and finally it is enjoined "having distributed the whole (animal) limb by limb (placing its different limbs on the corresponding limbs of the deceased) and having covered it with its hide, he recites, when the Pranita water is carried forward, (the verse) "Agni do not overturn, this cup¹⁰⁵" As such, this practice is Vedic and the Archaeological findings at the Indus cities corroborate the Vedic character of the disposal of the dead. Since the rites of burial as found in the Vedas and also in the Sutras were in practice on the Indus deceased, there can be no question about their not being the same Vedic people. The so-called "Indo-Aryans" whose presence in India from earlier period is proved by the practice of the disposal of their dead were, in actuality, the Vedic Indians who had spread their culture among the western people in bye-gone days.

Incidentally, Sir John Marshall has also pointed out "the practice of exposing the dead to wild animals and then burying the remains (if any) of the excarnated bone, at Mohenjodāro and Harappā" was followed. An Atharva-Vedic¹⁰⁶ hymn prays "they that are buried, and they that are scattered (Vap) away, they that are burned and they that are set up (Uddhita)-all those Fathers, O Agni, thou bring to eat oblation". The word "paroptas" has been explained by the commentator as "pari-tyaktah" i. e. left behind and the word "Uddhitah" refers to exposure on something elevated. Here also the funerary custom

103. R. V. X. 16.8.

104. As. Gr. Su. IV. 4 (Oldenburg).

105. R. V. X. 18.8

106. A. V. XVIII. 2.34 (Whitney) ; AP. i. 8.7

is either to throw away the body or to expose it at some elevated place and later on probably, the bones were collected and buried. This practice is generally followed by the Persian fire worshippers but as Marshall reports "It seems to have been rare up to the conclusion of the Indus period". The presence of a few Persians in Indus cities can not be ruled out.

Therefore, it is seen that the funerary custom of the Indus people was completely in accord with the rites prescribed in the Vedas and Vedic literature. Hence, the Indus civilisation was essentially a Vedic civilisation. The suggestion that complete and fractional burials were introduced by people migrating from Persia and Baluchistan is, therefore, not tenable as found from the aforesaid evidence. Now, on close investigation of all the evidences, it seems that none of the four conclusions arrived at by Sir John Marshall is either correct or tenable. It is not found that the Indus civilisation was formed by a 'pre-Aryan' people, that no vestige of the so-called 'Indo-European' influence was found or that it was anterior in date to the Vedic civilisation. The theory of 'Aryan' invasion is a speculative one based on fallacious premises and in most of the cultural spheres both the Vedic and the Indus civilisation had a close similarity. They lived at the same place, had the same culture, were in the same chalcolithic stage of culture ; and as such they were the same Vedic people.

CHAPTER XI

Conclusion

This paper aimed at proving the ethnical and cultural similarity of the Vedic and the Indus civilisation. In the previous Chapters, all the affinities, both anthropological and cultural, have been brought to the fore and analysed. It has been proved that the Indus civilisation had a close affinity to the Vedic culture. The diversities and differences mentioned by some famous occidental scholars have also been discussed and it has been shown that these cannot stand the test of scientific scrutiny. Thus, from historical analysis and from the point of probability, they were the same people living at the same time in history and had the same type of culture. Meagre though the Indus finds are, the funerary rites closely resemble those mentioned in the Vedas and in the Vedic literature and the absence of any colossal altar of worship lends support to the view that the Indus people practiced Vedic sacrificial rites as their religion. Thus, they cannot, in fairness, be termed as 'non-Arynn' or 'pre-Aryan' and since the word 'Aryan', according to Prof : Max Mueller cannot be used in ethnological context these words 'pre-Aryan' or 'non-Aryan' carry no meaning at all while comparing the constituents of the cultures.

As already stated elsewhere, the sources for the reconstruction of Indian proto-history can be broadly categorised under (i) literary, and (ii) archaeological evidences. In the earlier Chapters both these aspects have been examined in some detail with the aim to find the truth, to find out what actually happened in India in the proto-historic past. The evidences are now summed up below to prove the conclusion already arrived at that the Vedic and the Indus people were one and the same.

From the literary evidences it is seen that :

- (i) merging of River Sarasvati (R.V. 7/95/2) into the ocean was known to the Vedic Indians. Even if this is taken as tribal memory maintained through generations, it speaks of a very long time spent in this land and not any migration in the immediate past.
- (ii) the existence of the four seas viz., the Eastern, the Western, the Rājputāna and the Northern Sea was known to the Vedic Indians (some of which are now extinct) which bespeaks of a knowledge of Geological happenings, which occurred a very long time ago.
- (iii) The post-pluvial or the post-diluvial great earthquakes which shifted the mountains from one place to another were known to the Vedic Indians including the lowering of the Vindhya hills in height which happened a very long time ago.
- (iv) the eminent historian Elphinstone considered that the sources of early history in India may be arranged in four classes, viz., (i) tradition, (ii) writings of foreign travellers and historians, (iii) evidences of Archaeology, and lastly, (iv) the few works of native contemporary, or nearly contemporary, literature which deal expressly with historical subjects. From the Āryabhatta tradition, Vridhya Garga tradition and other traditions it has been shown that the Bharata War was fought at about 3137 B. C. i. e. much before the so-called 'Indo-European' or Aryan invasion. From Greek authors like Solinos, Arrian and also from Pliny quoting Megasthenes it is found that from Father Bacchus to the time of Alexander the great, the Indians had a continuous kingship for 6451 years. Hence there can be no question of any foreign invasion or immigration during this period.
- (v) the Pūrāṇas give an extensive list of Kings from Manu to Vrihadvala who died in the Bhārata war and also from Vrihadbala to Candragupta during which period no mention of any foreign invasion has been mentioned and

the racial memory of the people could not recall any foreign land as their homeland.

- (vi) from anthropological evidence the people of the whole of India, Sumeria, Egypt etc. belonged to the eastern branch of the Medeterranean race and no trace of "Nordic" or "blonde" characteristics of people can be ascertained either in the Vedas or in the Pūrāṇas.
- (vii) Prof. Max Mueller the originator of the 'Aryan' racial theory, later disassociated himself from the racial implication of his 'Ārya'. He categorically stated that by "Ārya" he meant a people who spoke the 'Ārya' language and not any particular ethnic biotype." Thus, since the existence of Ārya as a race has been discarded by its originator after mature consideration there can not be any "Ārya" invasion by 1500 B. C. or at any later time This time period is only an *idée fixe* of the occidental orientalisists.
- (viii) there never was any invasion in India according to Greek historians who travelled into India through Persia and the Persians, India's closest neighbours, also remembered no invasion or migration into India.

Thus, from the literary evidence it is clear that there was no "Aryan" or "Indo-European" full scale invasion into India by the middle of the second millennium B. C. or in fact, no invasion at all at any time whatsoever before Alexander of Macedonia. Hence the people of India are indigenous and 'pre-Aryan' or 'non-Aryan' occupation of the Indus cities is but a futile speculation.

From the archeological evidence the excavator-in-Charge Sir John Marshall reached certain conclusions one of which was that the "Indo-Aryan" invasion occurred at about the middle of the second millennium B. C. This theory is nothing but adherence to the orthodox date of Aryan invasion viz. 1500 B. C. The anterior date of the civilisation was also fixed at 2500 B. C., considering the developed state of the civilisation at its close. Since the civilisation continued before the

period of the so-called "Aryan" invasion at 1500 B. C. it was termed "pre-Aryan" occupation. It has already been seen that "Aryan" was not used by Prof : Max Mueller in anthropological context but only as a linguistic-cultural association. Therefore, it is not possible to invade a country by such an association, and even if it is possible, they can not be described as belonging to any particular ethnic bio-type. It is also well-known that the excavation is not yet complete and no anterior date can be ascribed to it with reasonable correctness. Rather, since the trade of Indus cities stopped with the Sargonid times, and that it was the fourth phase of development of the state, the reasonable hypothesis is that the anterior date goes back to 5000 B. C.

That from the skeletal evidence unearthed in the Indus cities, it can be stated that it was not predominantly a "pre-Aryan" or "Non-Aryan" civilisation. On the other hand, 70% of the Mediterranean racial type who existed in this part of the world from about 9th or 10th millennium B. C. and spread over throughout most of the known world in the west. Another interesting question that requires attention is that the fight between the "Aryans" and "non-Aryans" or "pre-Aryan" occupants of the Indus cities ; did none of the invaders die ? Where then are their skeletons and superior arms ?

The same archeological evidence in the shape of humped bull which is essentially Indian in RGI strata dates back prior to 4th Millennium B. C. Again, the presence of two Amazonite beads below the house ruins under the flood silts at Ur place their Indian connection with the pre-dilluvial period. Therefore, Indian civilisation and trade existed even at that remote period with other parts of the world.

The burial system at the Indus cities is essentially Vedic and conforms to the Vedic or Sūtra rites. From these facts it can be safely concluded that :

- (i) there was no invasion in India by "Aryan" race or any other race since the time of Manu to Candragupta when Alexander the great invaded India for the first time.

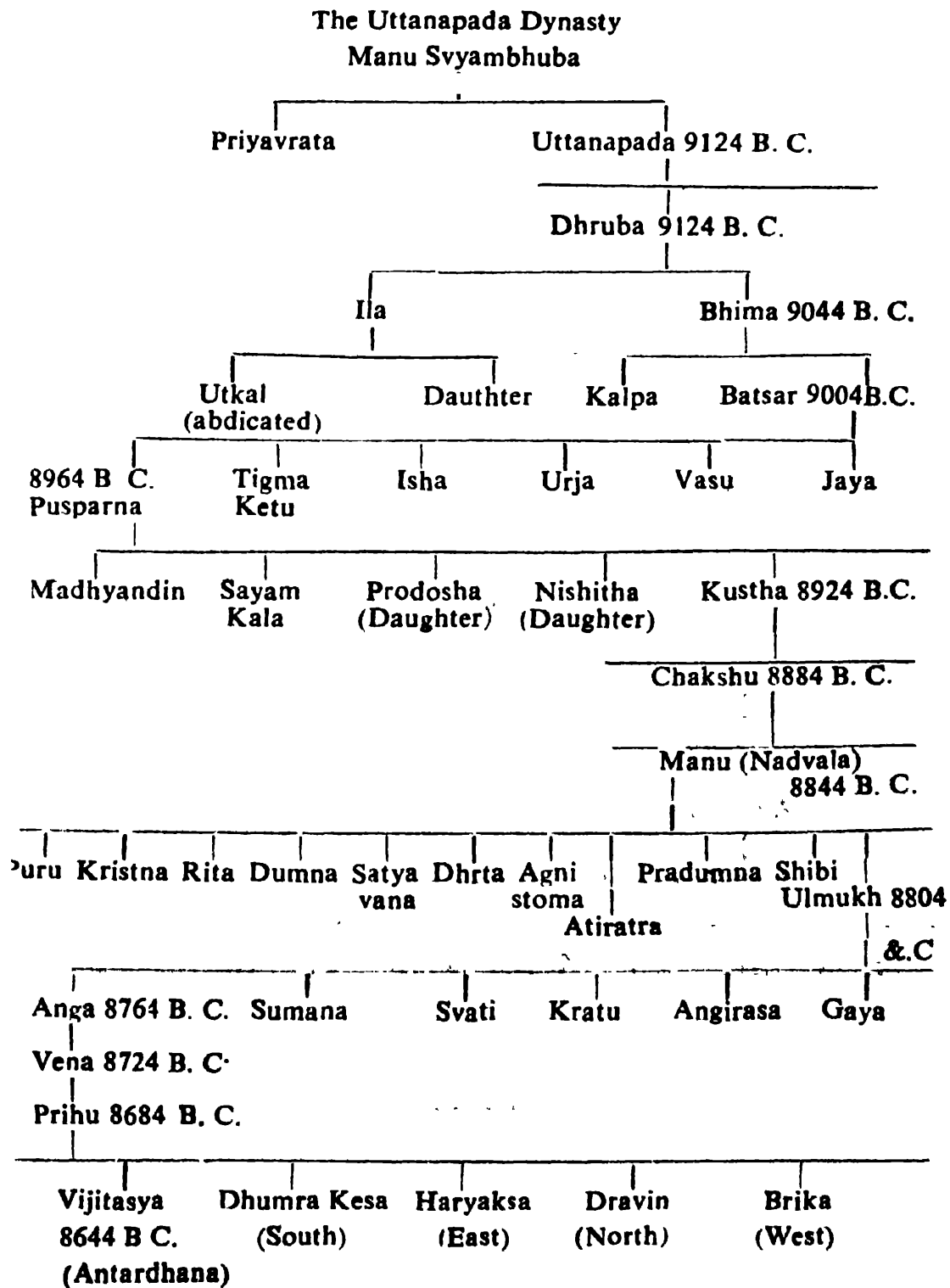
- (ii) the Aryan racial theory is a myth, with which its originator Prof. Max Mueller later dis-associated himself and this leaves the occidental 'Aryan' race with no legs to stand on.
- (iii) chalcolithic culture were existing both in case of Vedic Indians and the Indus civilisation at a time and place where the Vedic tribes lived ; and hence they belonged to the same linguistic cultural group and they also conformed to Vedic codes, as found from non-existence of alters, cult objects, idols or massive temples
- (iv) the burial system of the Indus cities conformed to Vedic and Sūtra rites.
- (v) the no alter proves Vedic affiliation and performance of sacrifices for which neither a temple nor an alter is necessary. The big buildings were the meeting places of the elders from where the State was ruled, or educational institutions where students were taught.

Therefore, the Indus civilisation was essentially a Vedic Civilisation. The lower date of the civilisation was at about 2500 B. C. and the upper limit so far excavated may be dated to about 5000 B. C. That since in India there was a continuity of Kingship from Manu onwards to Candragupta there could have been no "Aryan" invasion or migration, at least unknown to the closest neighbours, the Persians. Since the majority of the people of this part of the world belonged to the eastern branch of the Medeterranean race from about 9th or 10th millenium B. C. the people of the Indus cities also belonged to the same race, as also the Vedic Indians and, consequently, there can be no question of 'pre-Aryan' or 'non-Aryan' orientation of this civilisation. The Indus people belonged to one of the Vedic tribes or 'Janas' and were essentially Indian with Vedic culture. In the circumstances, there could have been no invasion "Aryans" or "Indo-Europeans" into India as professed by occidental orientalist. Hence the Indus civilisation was Rig-Vedic civilisation.

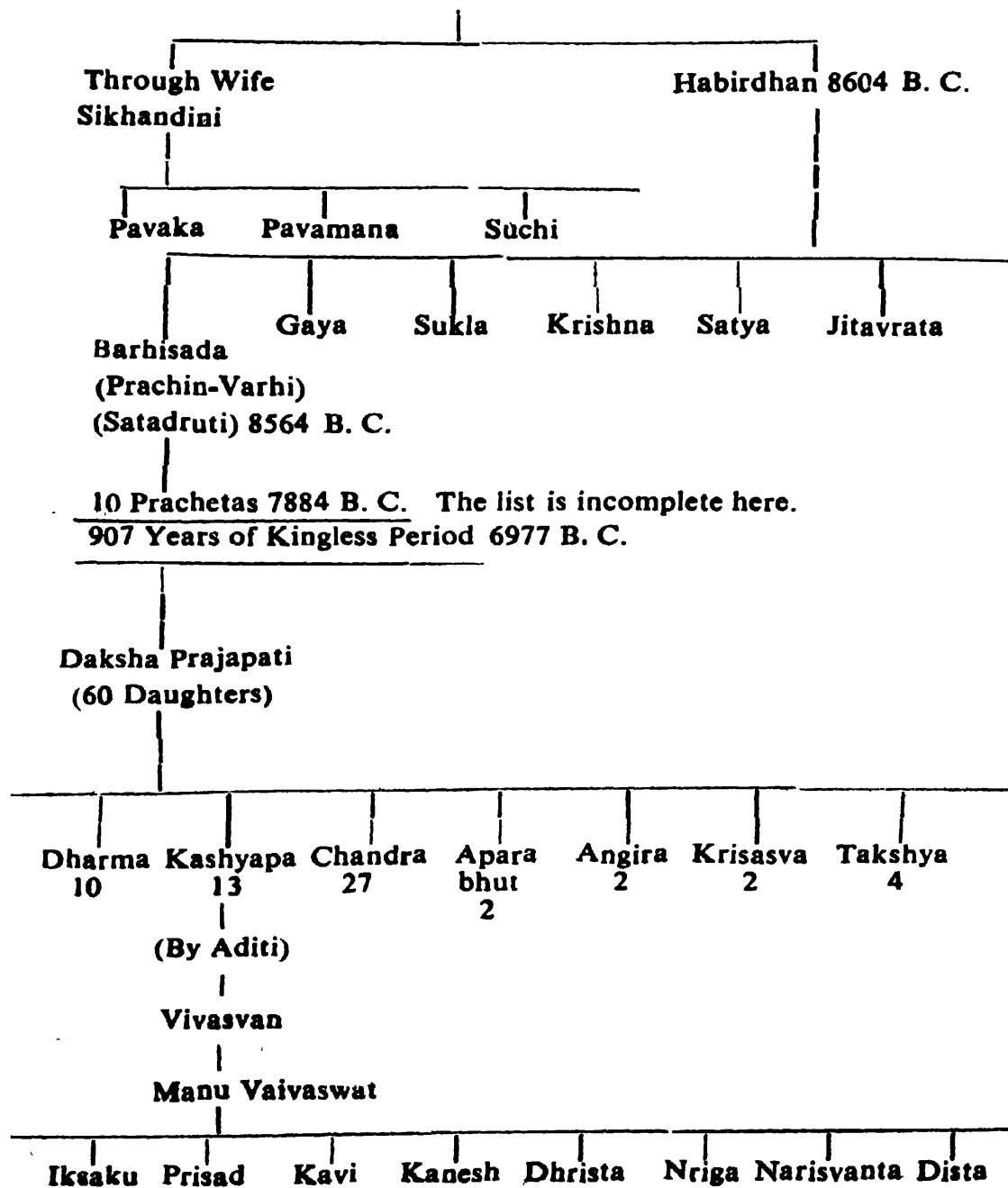
THE PURANIC DYNASTIC LISTS

The Pre-Diluvial Period

LIST-I

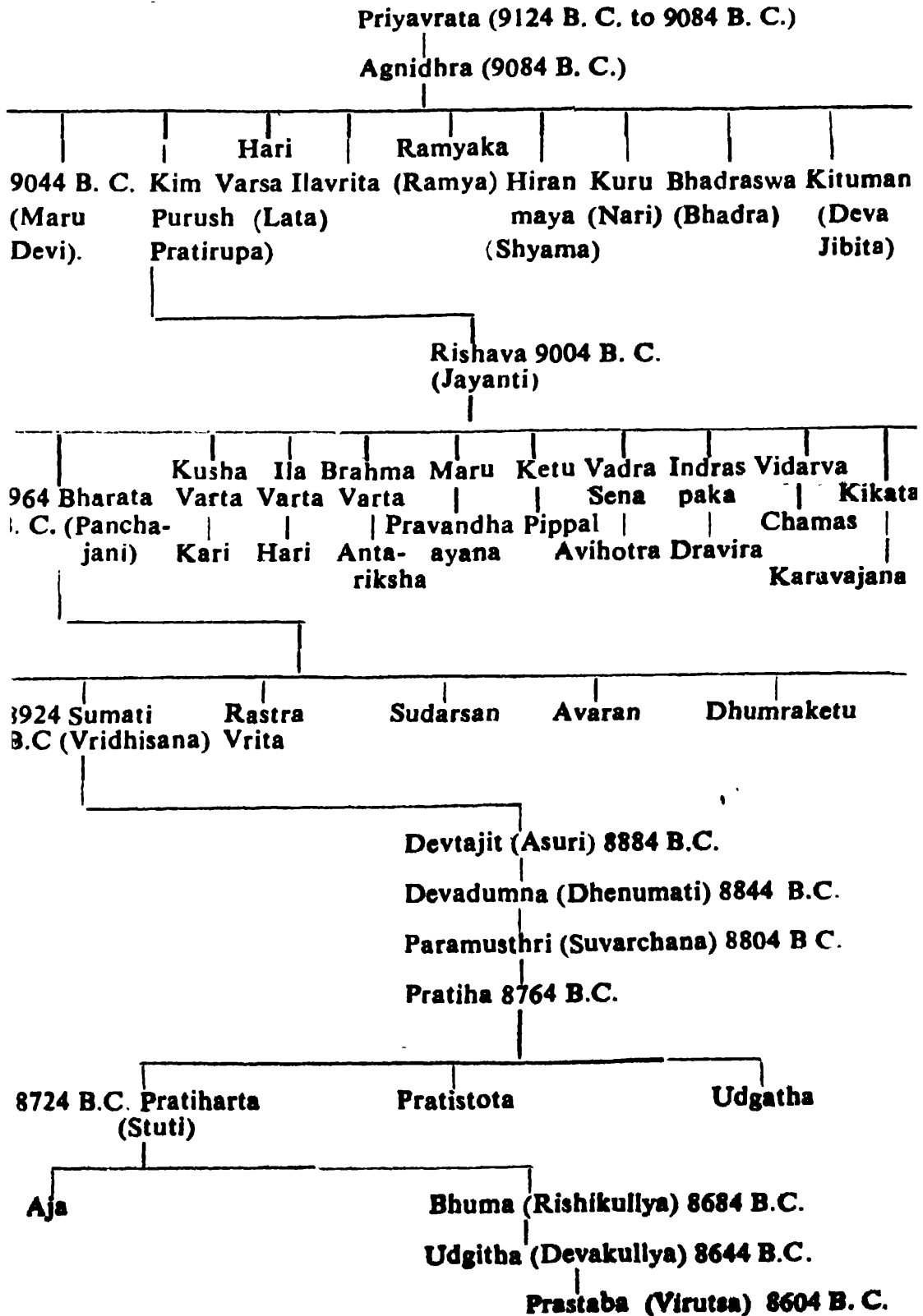


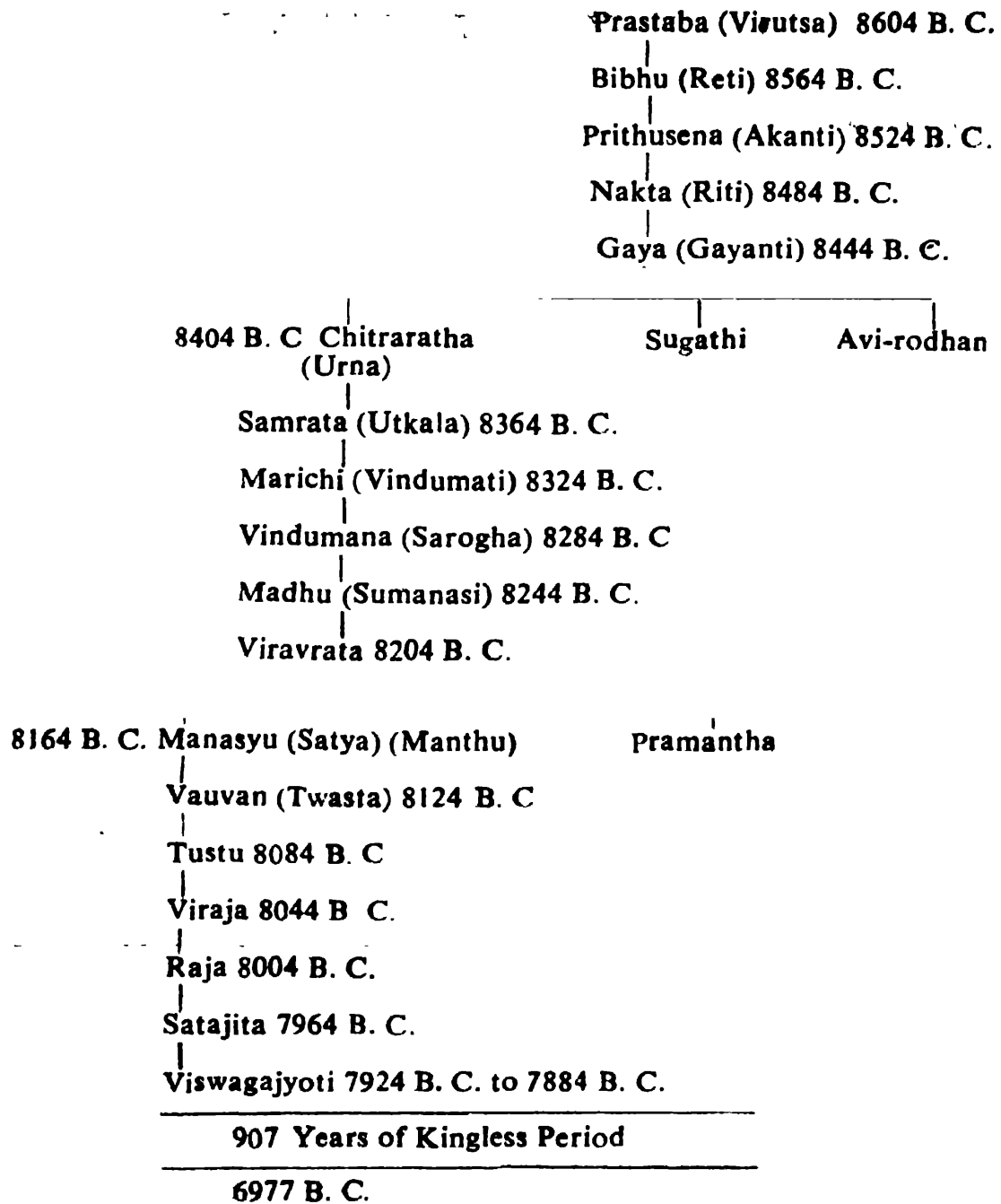
Vijatasva (Antardhan) 8644 B.C. •



THE PRIYAVRATA DYNASTY

LIST—2

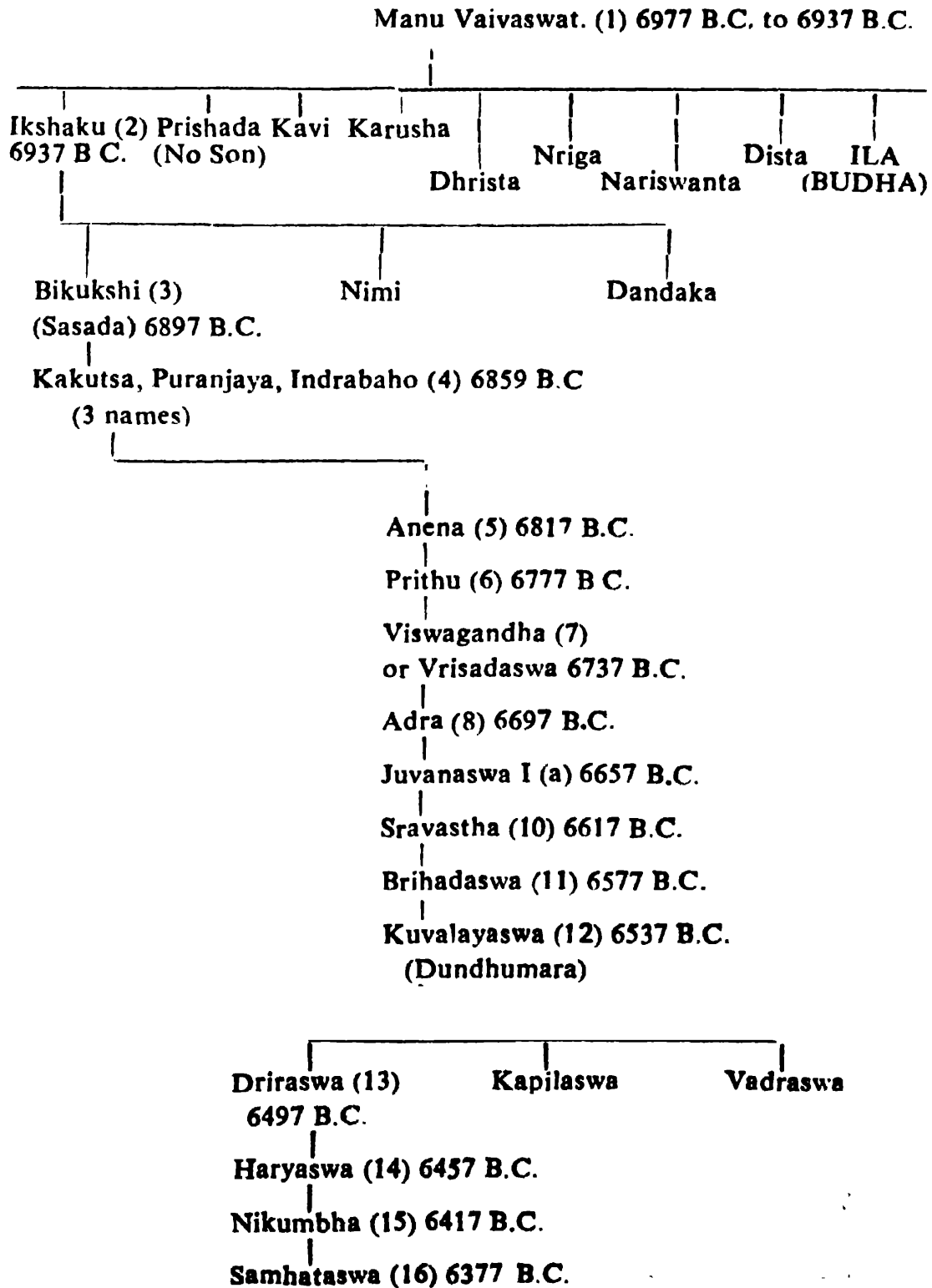


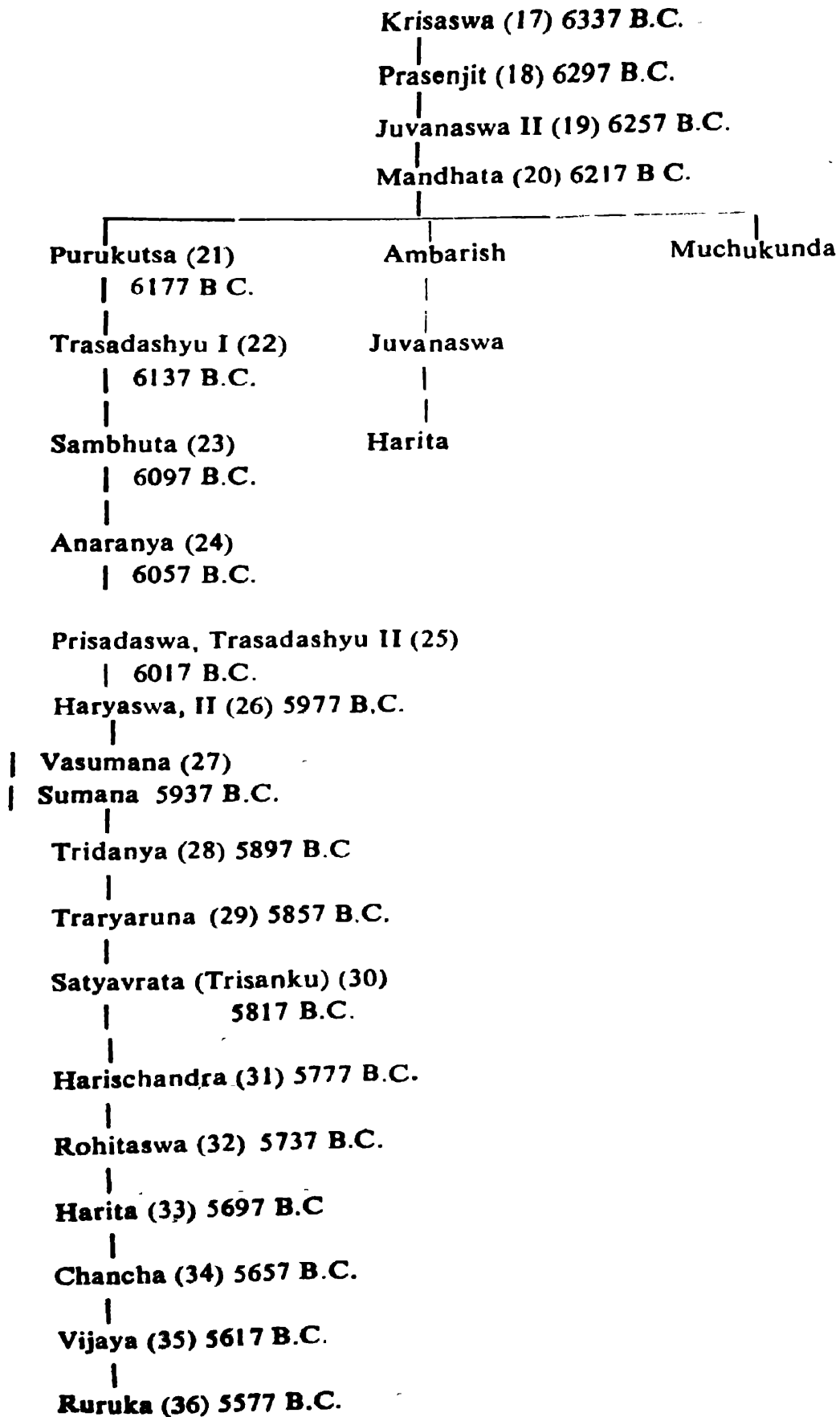


THE POST DILUVIAL DYNASTIES

The Solar Dynasty of Iksaku

LIST—3





Vrika (37) 5537 B.C.
 |
 Vahuk (38) 5497 B.C.
 |
 Sagara (39) 5457 B.C.
 |
 Asmanjas (40) 5457 B.C.
 |
 Amsumana (41) 5377 B.C.
 |
 Dilipa (42) 5337 B.C.
 |
 Bhagiratha (43) 5297 B.C.
 |
 Sruta (44) 5257 B.C.
 |
 Navaga (45) 5217
 |
 Ambarish (46) 5197 B.C.
 |
 Sindhudwip (47) 5157 B.C.
 |
 Ajutayu (48) 5117 B.C.
 |
 Rituparna (49) 5077 B.C.
 |
 Sarvakama (50) 5037 B.C.
 |
 Sudasa (51) 4997 B.C.
 |
 Saudasa (kalmaspada) (52) 4957 B.C.
 |
 Asmaka (53) 4917 B.C.
 |
 Urukama (54) 4877 B.C.
 |
 Mulaka (55) 4837 B.C.
 |
 Sataratha (56) 4797 B.C.
 |
 Chitraratha (57) 4757 B.C.
 |
 Kritasarma (58) 4717 B.C.

Viswasaha (59) 4697 B.C.

|

Dilipa (60) 4657 B.C.

|

Dirghavahu (61) 4617 B.C.

|

Raghu (62) 4577 B.C.

|

Aja (63) 4537 B.C.

|

Dasaratha (64) 4497 B.C.

|

Rama (65) 4457 B.C.

|

Kusha (66) 4417 B.C.

|

Atithi (67) 4377 B.C.

|

Nisadha (68) 4337 B.C.

|

Nala (69) 4297 B.C.

|

Nava (70) 4257 B.C.

|

Pundarika (71) 4217 B.C.

|

Kshemadhanya (72) 4177 B.C.

|

Devanika (73) 4137 B.C.

|

Ahingu (74) 4097 B.C.

|

Paripatra (75) 4057 B.C.

|

Bala (76) 4017 B.C.

|

Dala (77) 3977 B.C.

|

Udraka (78) 3937 B.C.

|

Bajranar (79) 3897 B.C.

|

Sankhapara (80) 3857 B.C.

Bathitaswa (81) 3817 B.C.

|

Viswaswa (82) 3777 B. C.

|

Hiranyava (83) 3737 B C,

|

Vrihatvanu (84) 3697 B.C.

|

Pushya (85) 3657 B.C.

|

Dhrubasandhi (86) 3617 B C.

|

Sudarshan (87) 3577 B.C.

|

Agnivarna (88) 3537 B.C.

|

Sighra (89) 3497 B.C.

|

Maru (90) 3457 B C.

|

Prasusruta (91) 3417 B C.

|

Vridhyasarma (92) 3377 B.C.

|

Sushandhi (93) 3337 B C.

|

Amarsha (94) 3297 B C.

|

- Mahaswan (95) 3217 B.C.

|

Visrutavana (96) 3217 B.C.

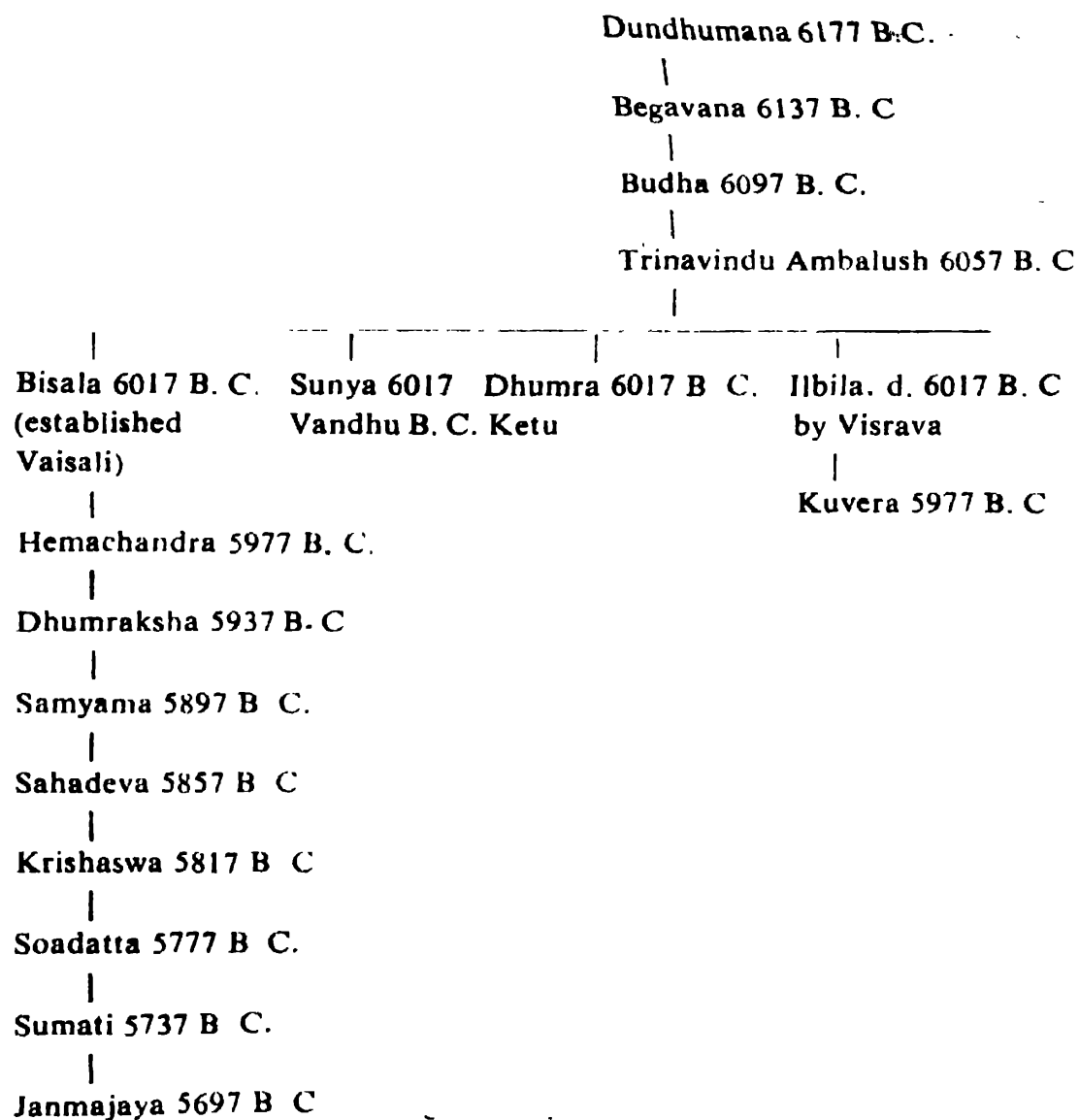
|

Brihadvala (97) 3177 B.C. to
3137 B C.

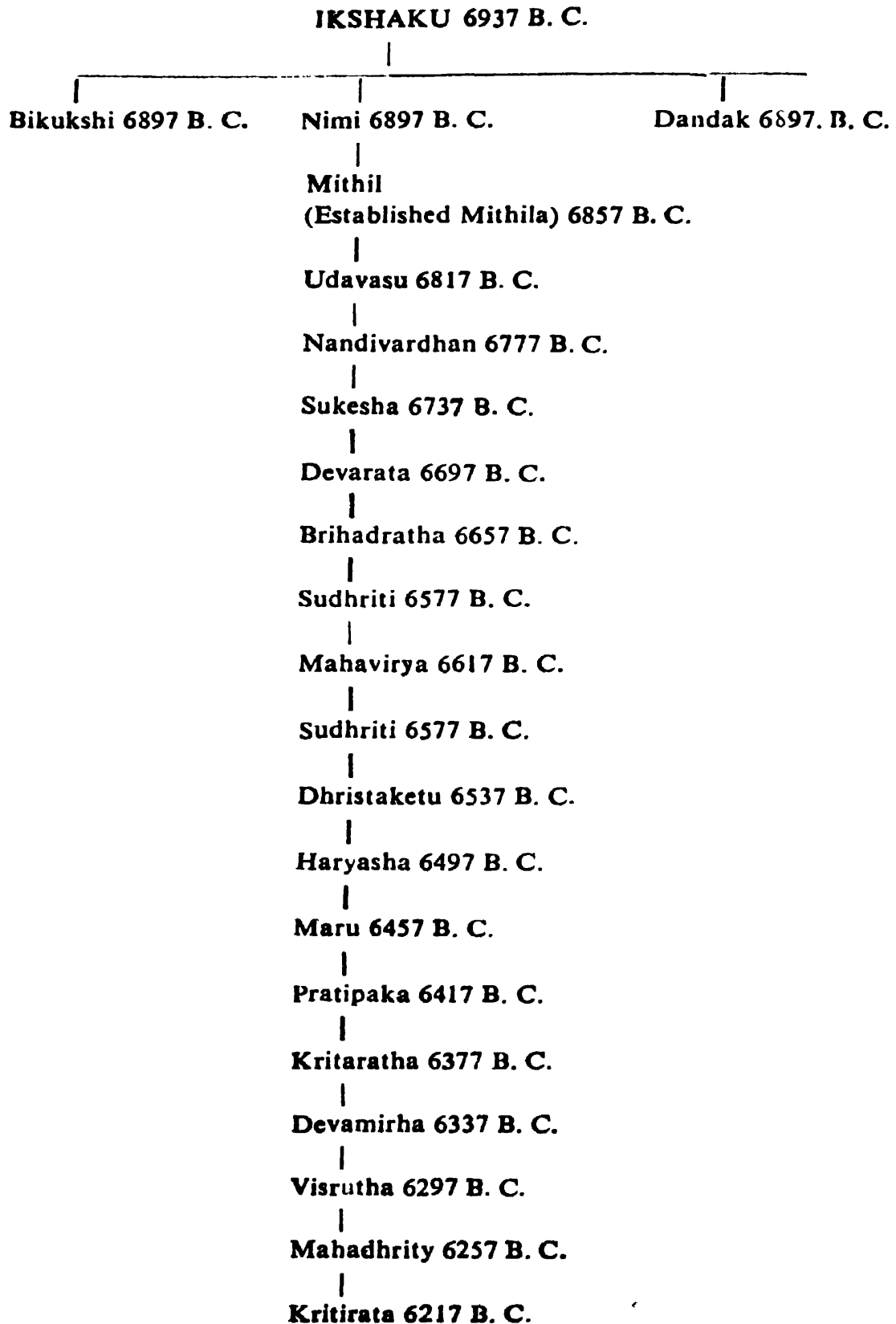
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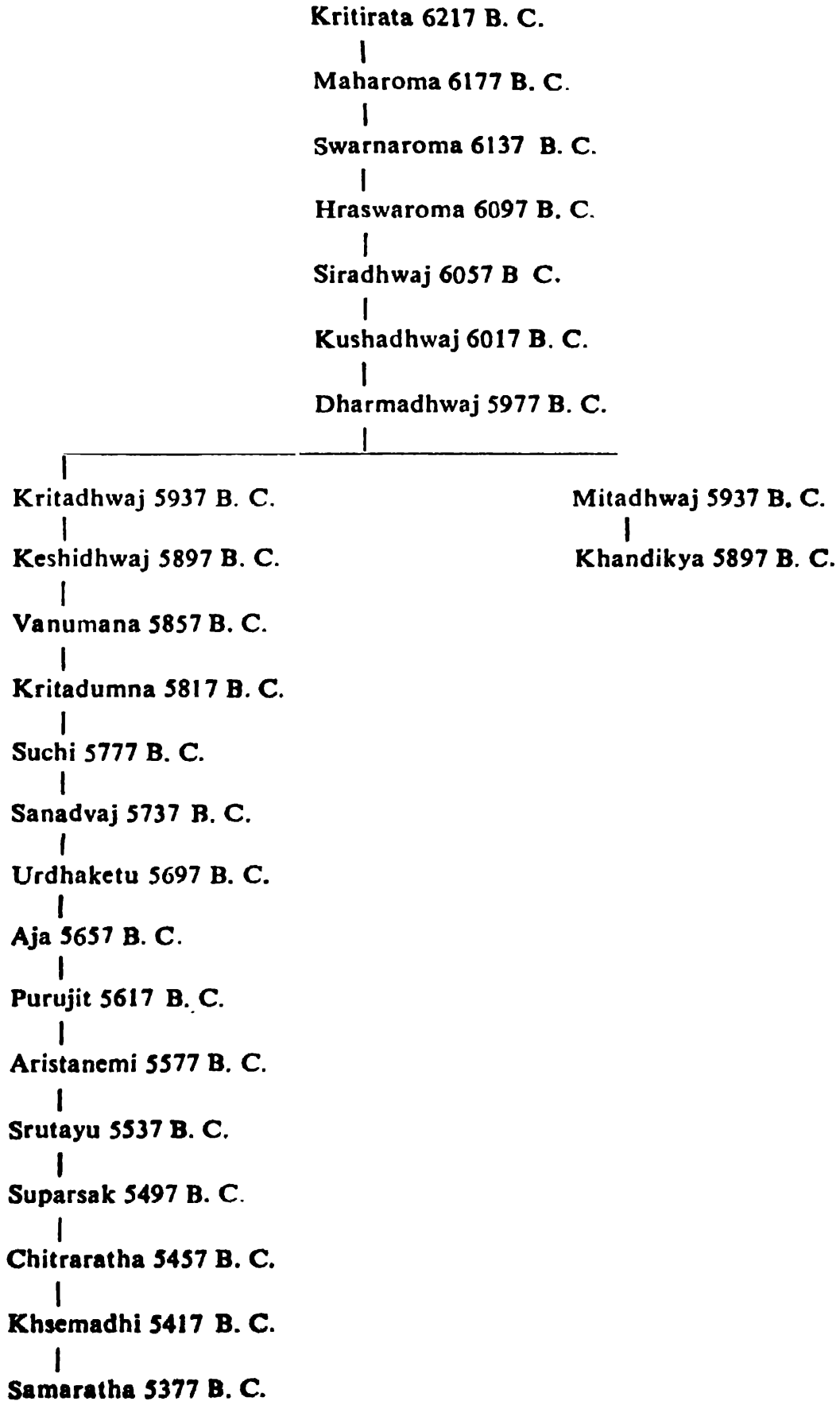
LIST-3 A

Ikshaku	Kavi	Dhr̥ista		Dista 6937 B. C.
Prisadha	Karush			
	Nariga	Narishwanta	Navaga 6897 B. C.	
	6937 B. C.	6937 B. C.		
		Chitrasena	Valandana 6857 B. C.	
		6897 B. C.		
	Sumati	Riksha	Vatsapriti 6817 B. C.	
	6897 B. C.	6857 B. C.		
			Pramsu 6777 B. C.	
		Middyan		
	Bhutajyoti	6817 B. C.	Paramiti 6737 B. C.	
	6857 B. C.			
		Kuta 6777 B. C.	Khamitra 6697 B. C.	
	Basu		Chakshus 6657 B. C.	
	6857 B. C.	Indrasena		
		6737 B. C.	Vivinsati 6617 B. C.	
	Pratik			
	6777 B. C.	Bitihotra	Rambha 6577 B. C.	
		6697 B. C.		
			Khaninetra 6537 B. C.	
	Oghavana	Satyrasaba		
	6737 B. C.	6657 B. C.	Karandhama 6497 B. C.	
		Urusrava	Avikshi 6457 B. C.	
		6617 B. C.		
			Marutha 6417 B. C.	
		Devadatta		
		6577 B. C.	Dama 6377 B. C.	
		Agniveshya	Rajavardhan 6337 B. C.	
		6537 B. C.		
			Sudhriti 6297 B. C.	
		Jatukarna		
		6497 B. C.	Nara 6257 B. C.	
			Kavala 6217 B. C.	



LIST—3 B





Samaratha 5377 B. C.

|

Satyaratha 5337 B. C.

|

Upaguru 5297 B. C.

|

Upagupta 5257 B. C.

|

Vaswananta 5217 B. C.

|

Jujudhan 5177 B. C.

|

Suvasana 5137 B. C.

|

Sruta 5097 B. C.

|

Jaya 5057 B. C.

|

Vijaya 5017 B. C.

|

Rita 4977 B. C.

|

Sunaka 4937 B. C.

|

Bitahotra 4897 B. C.

|

Dhriti 4857 B. C.

|

Vahalasure 4817 B. C.

|

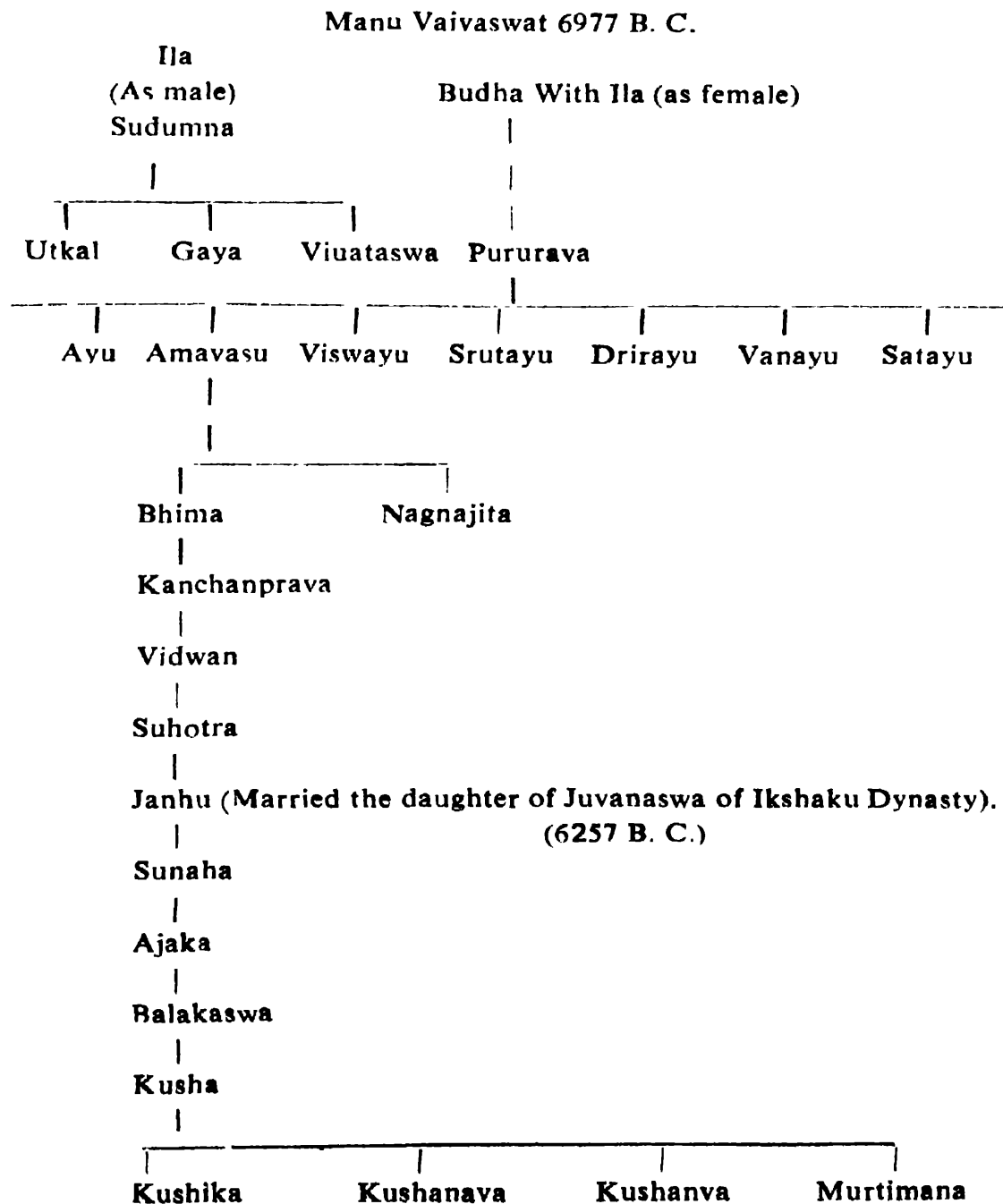
Kriti 4777 B. C.

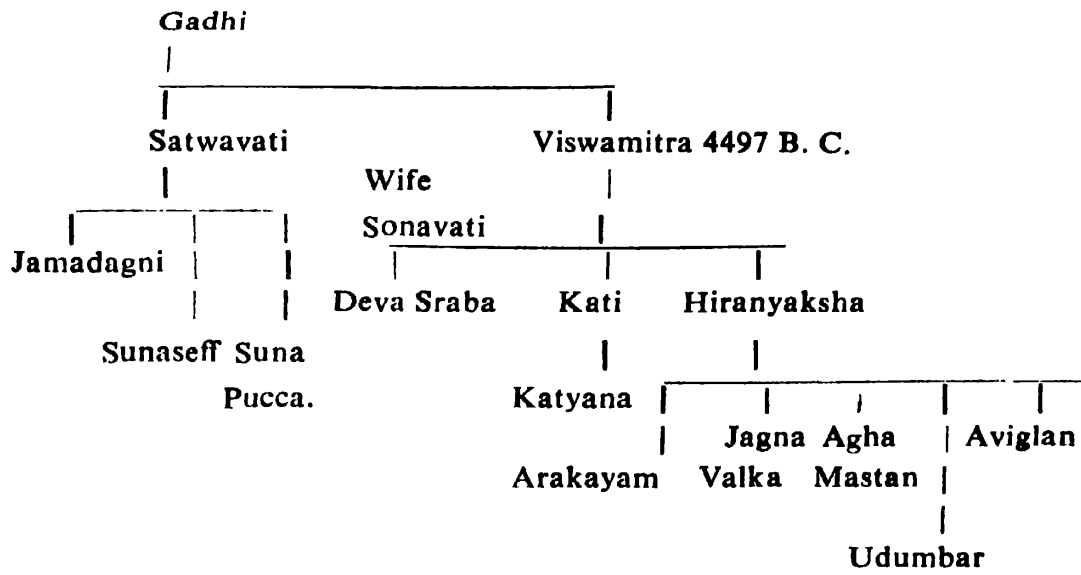
|

Mahavasi 4737 B. C.

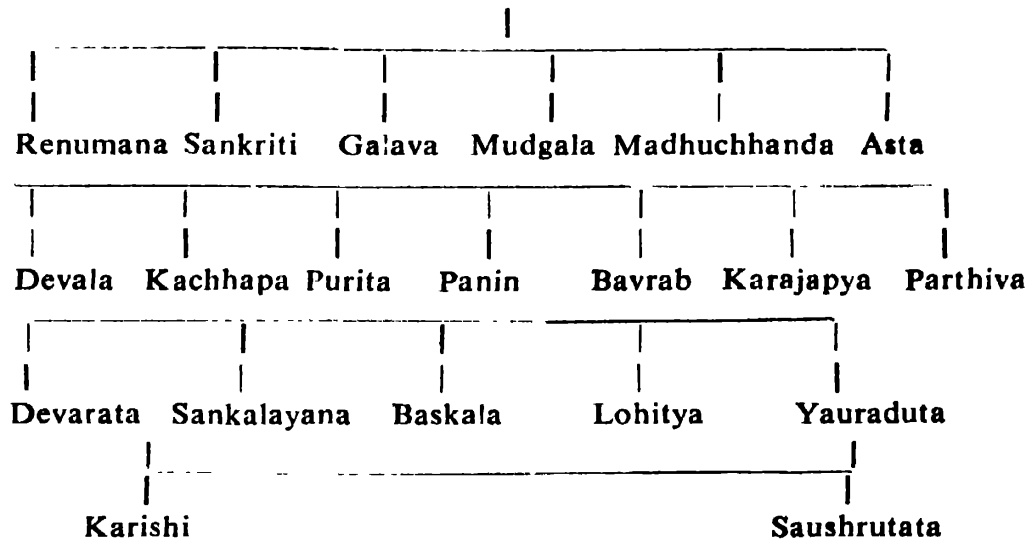
LIST—4.

The Human Dynasty of Amavasu



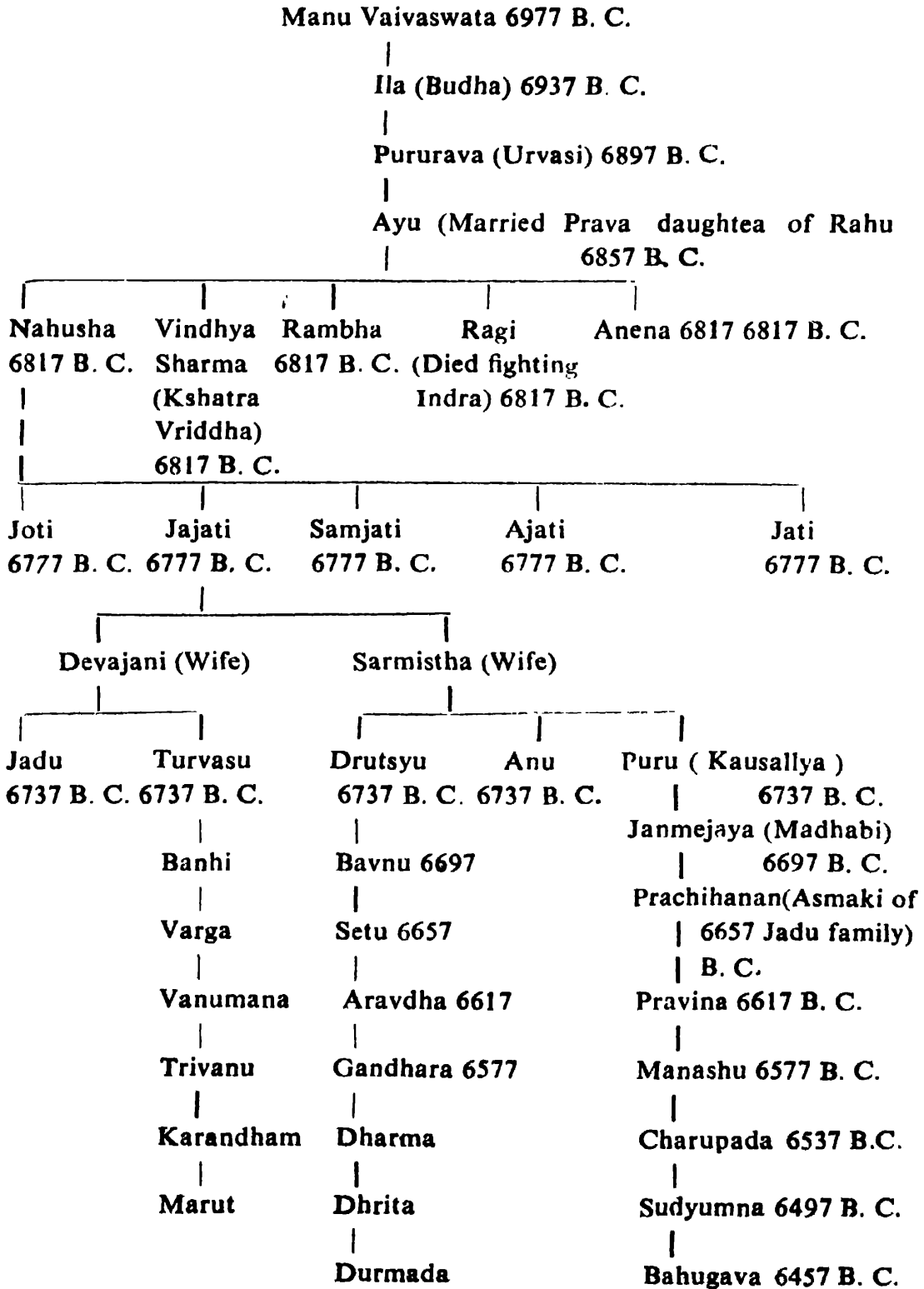


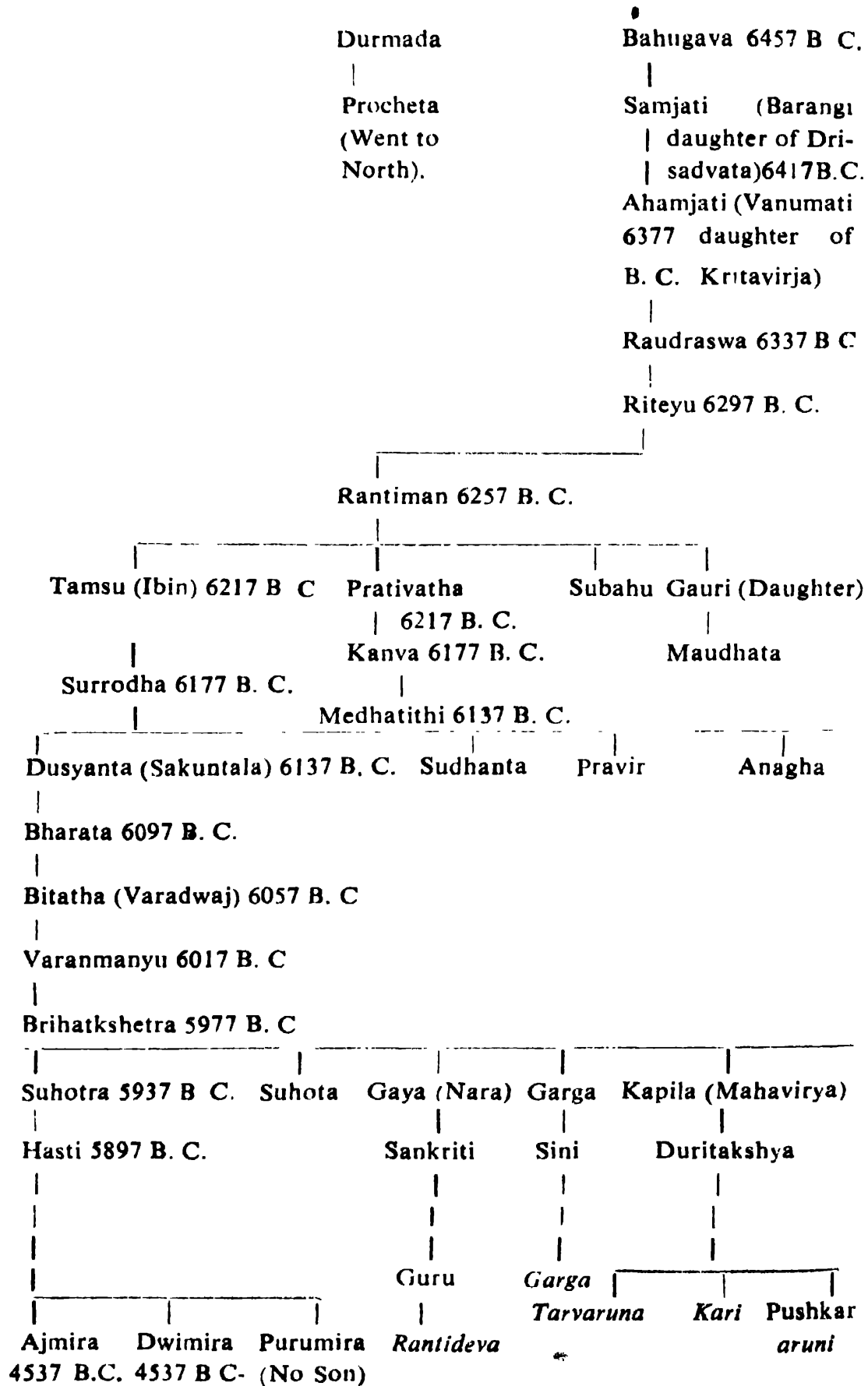
VISWAMITRA
BY WIFE RENU



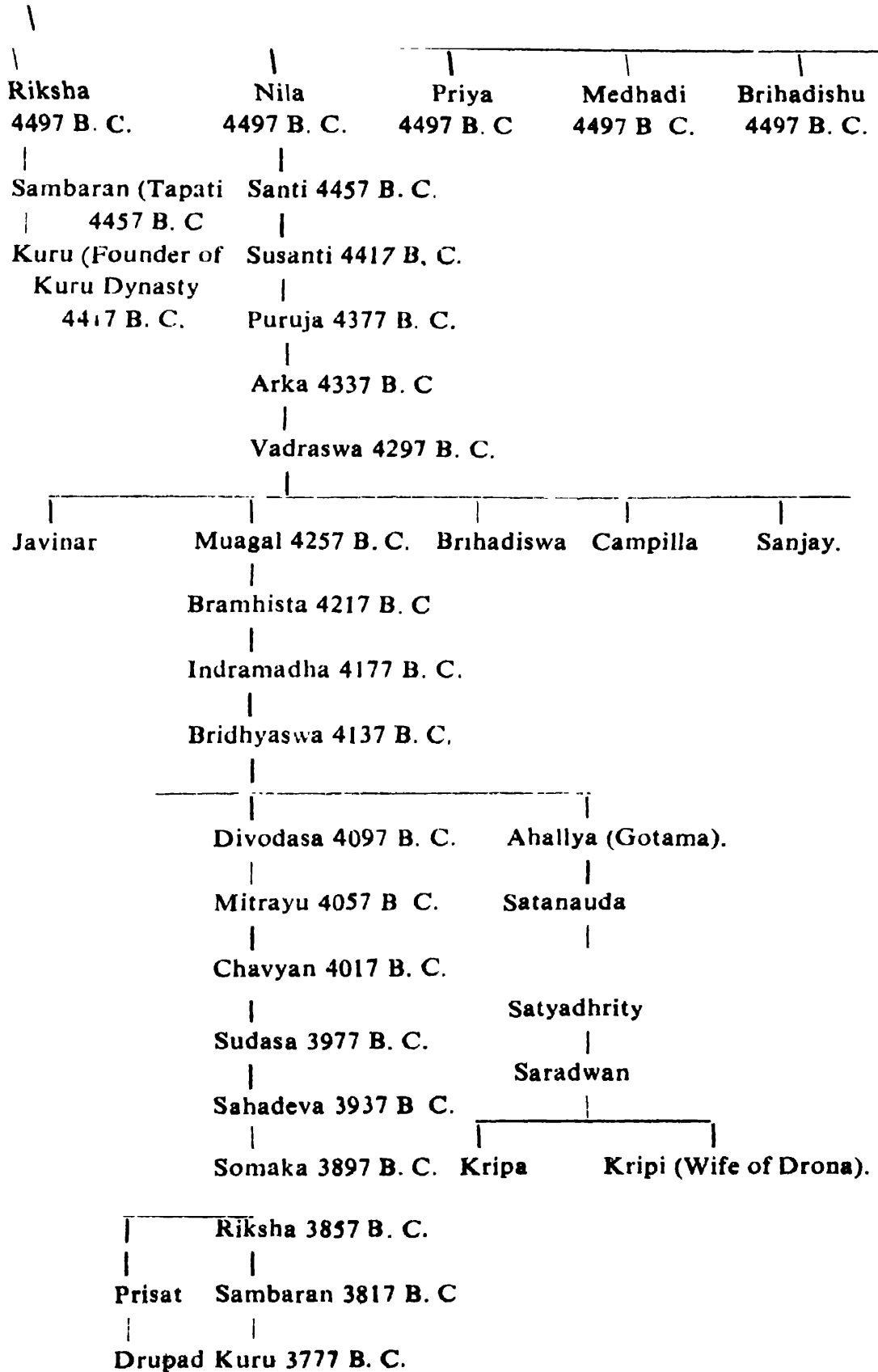
LIST—5.

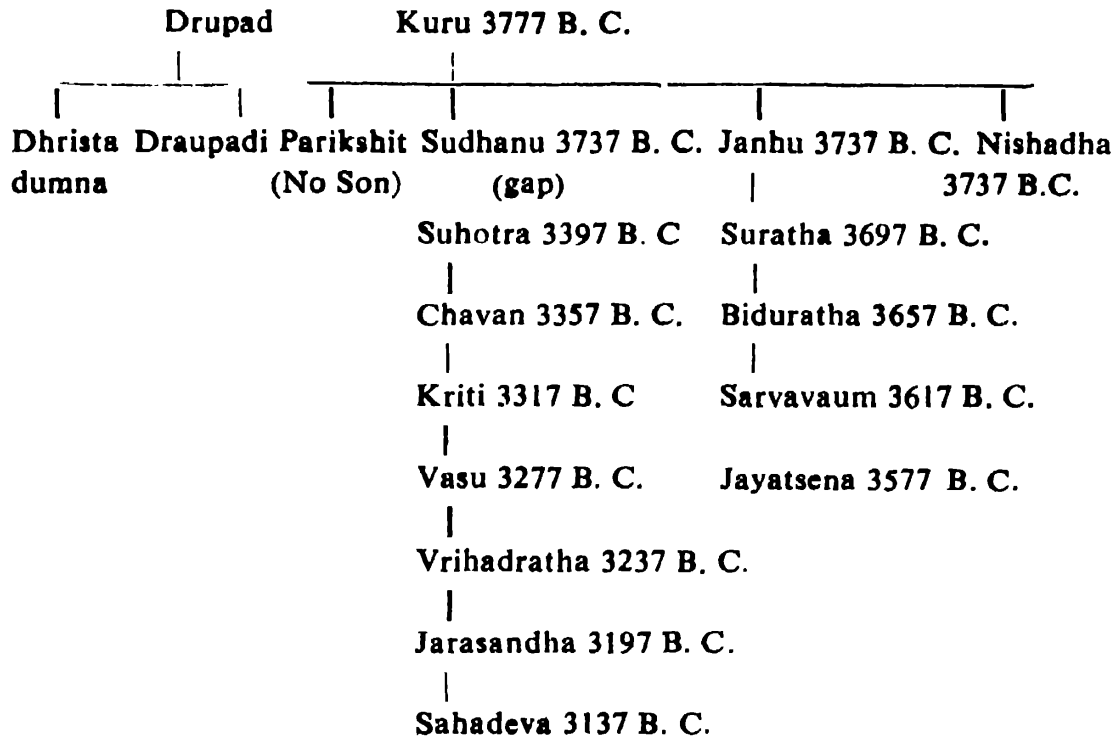
The human Dynasty (Main Line of Purus)





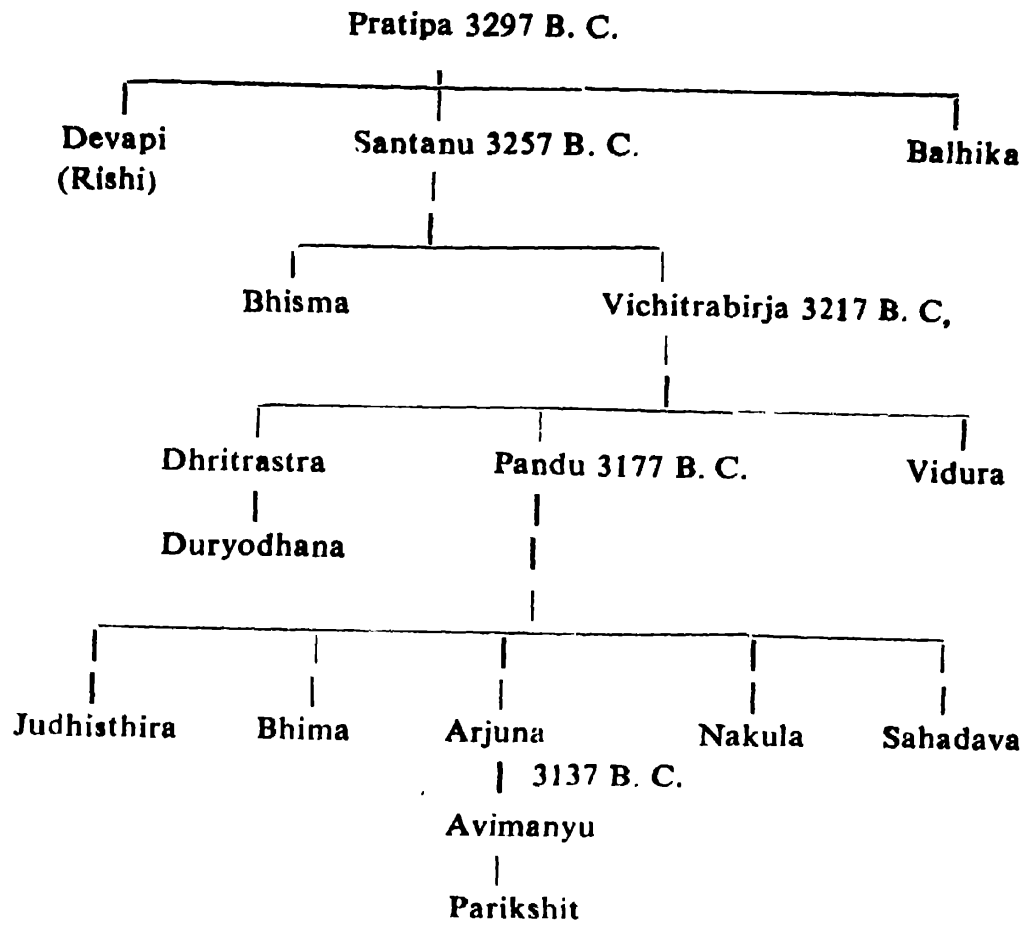
Ajmira 4537 B. C.





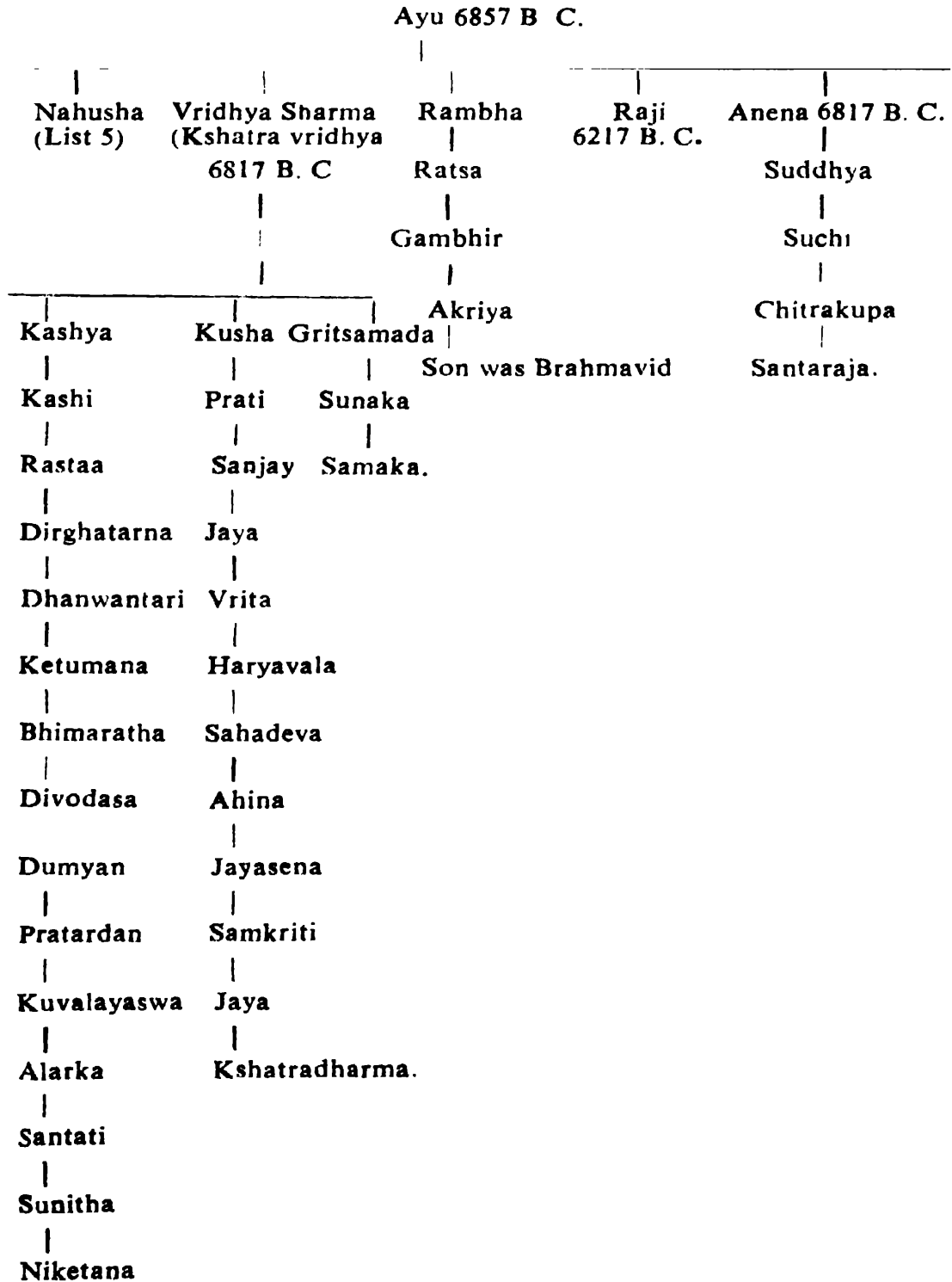
List 5 (Contd.)

Jayatsena 3577 B. C.
|
Radhik 3537 B. C.
|
Dyuman 3497 B. C.
|
Akrodhana 3457 B. C.
|
Devatithi 3417 B. C.
|
Riksha 3377 B. C.
|
Dilipa 3337 B. C.
|
Pratipa 3297 B. C.



LIST—5A.

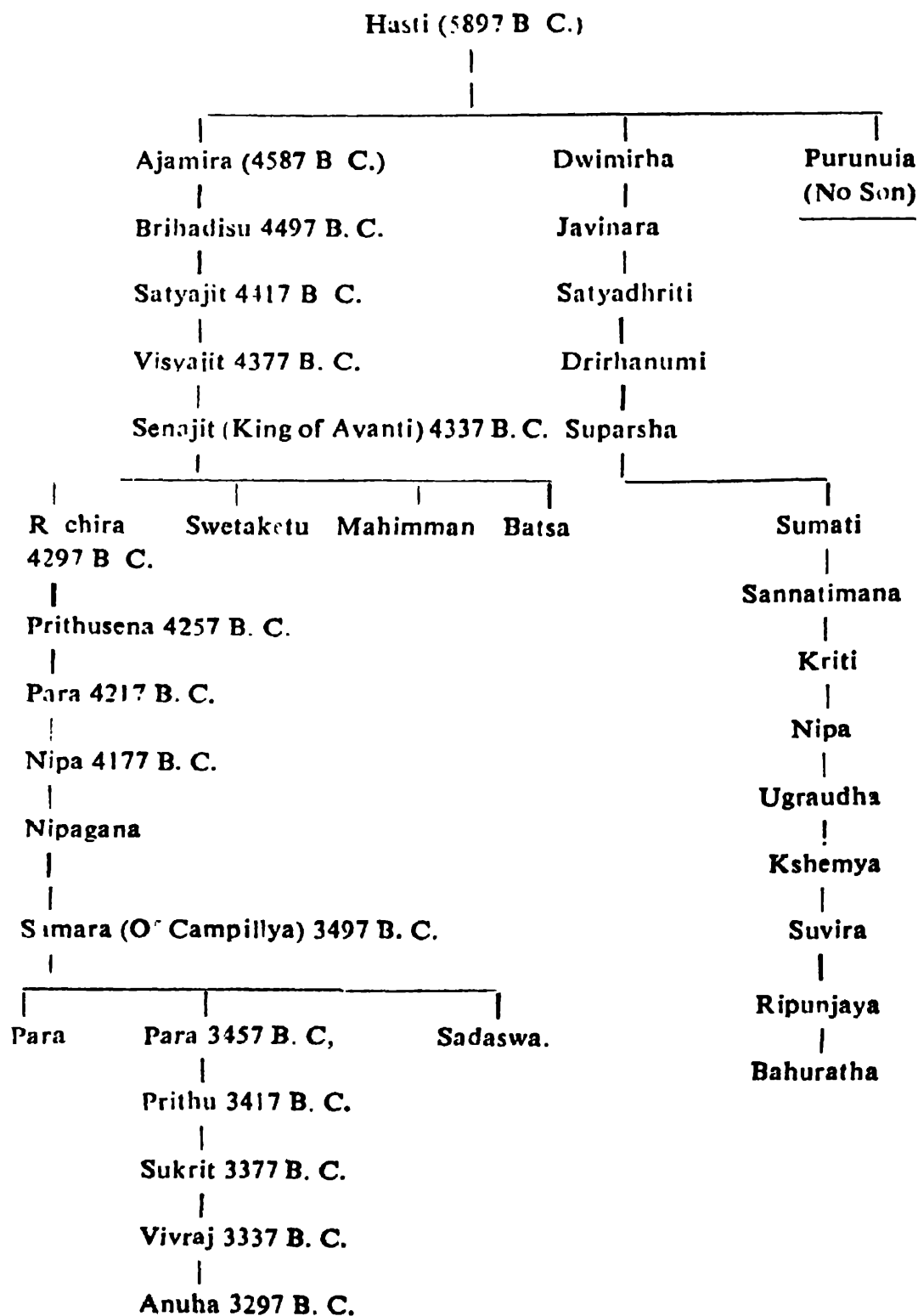
The Human Dynasty

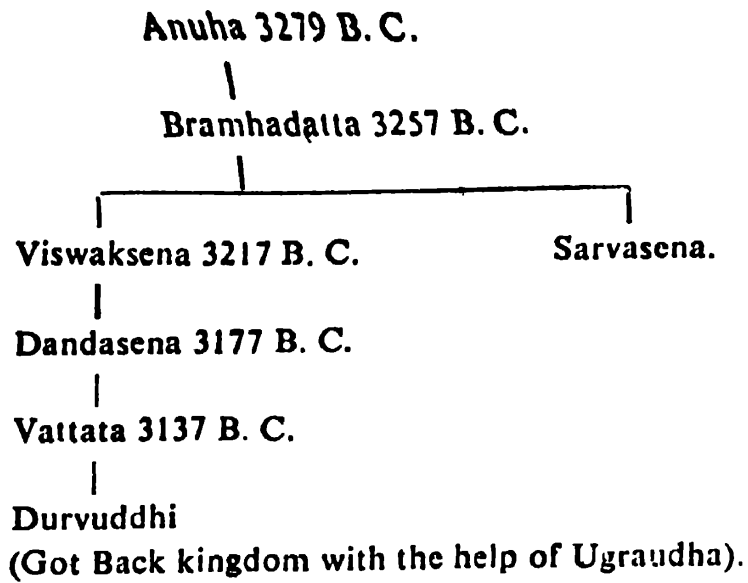


Niketana
|
Dharmaketu
|
Satyaketu
|
Sukumar
|
Bitihotra
|
Varga
|
Vargabhumi.

LIST—5B.

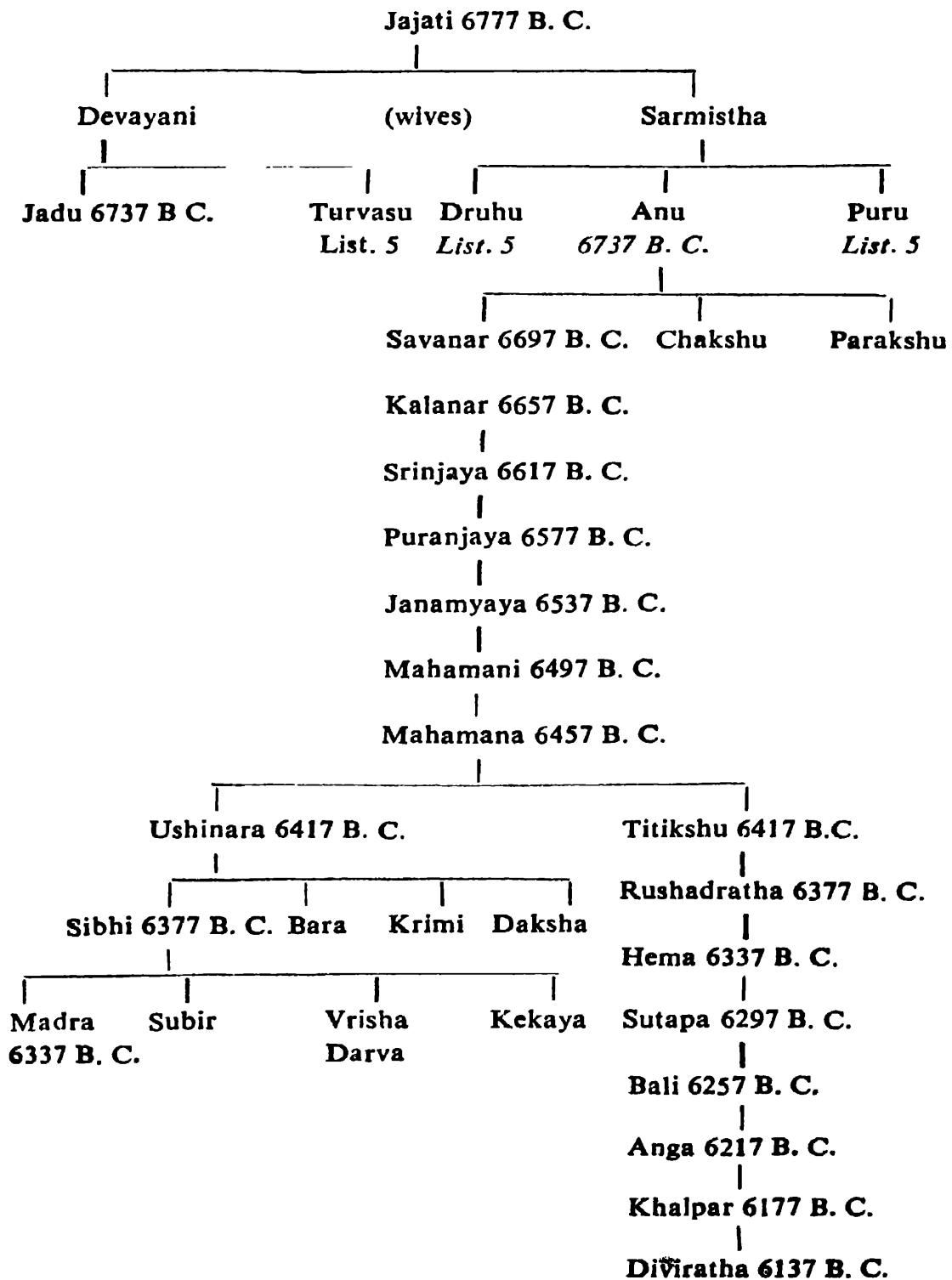
The Lunar Dynasty





LIST—6.

The Lunar Dynasty of Anu



Diviratha 6177 B. C.

|

Dharmaratha 6097 B. C.
(Romapada)

|

Chitraratha 6057 B. C.

|

Chaturanga

|

Dasaratha

|

Prithulaksha

|

Champa

|

Haryanga

|

Vadrarath

|

Brihadrath

|

Brihadkarna

|

Brihadvanu

|

Brihadmana

|

Jayadrath

|

Vijaya

|

Dhriti

|

Dhritavrata

|

Satkarna

|

Adhiratha 3177 B. C.

|

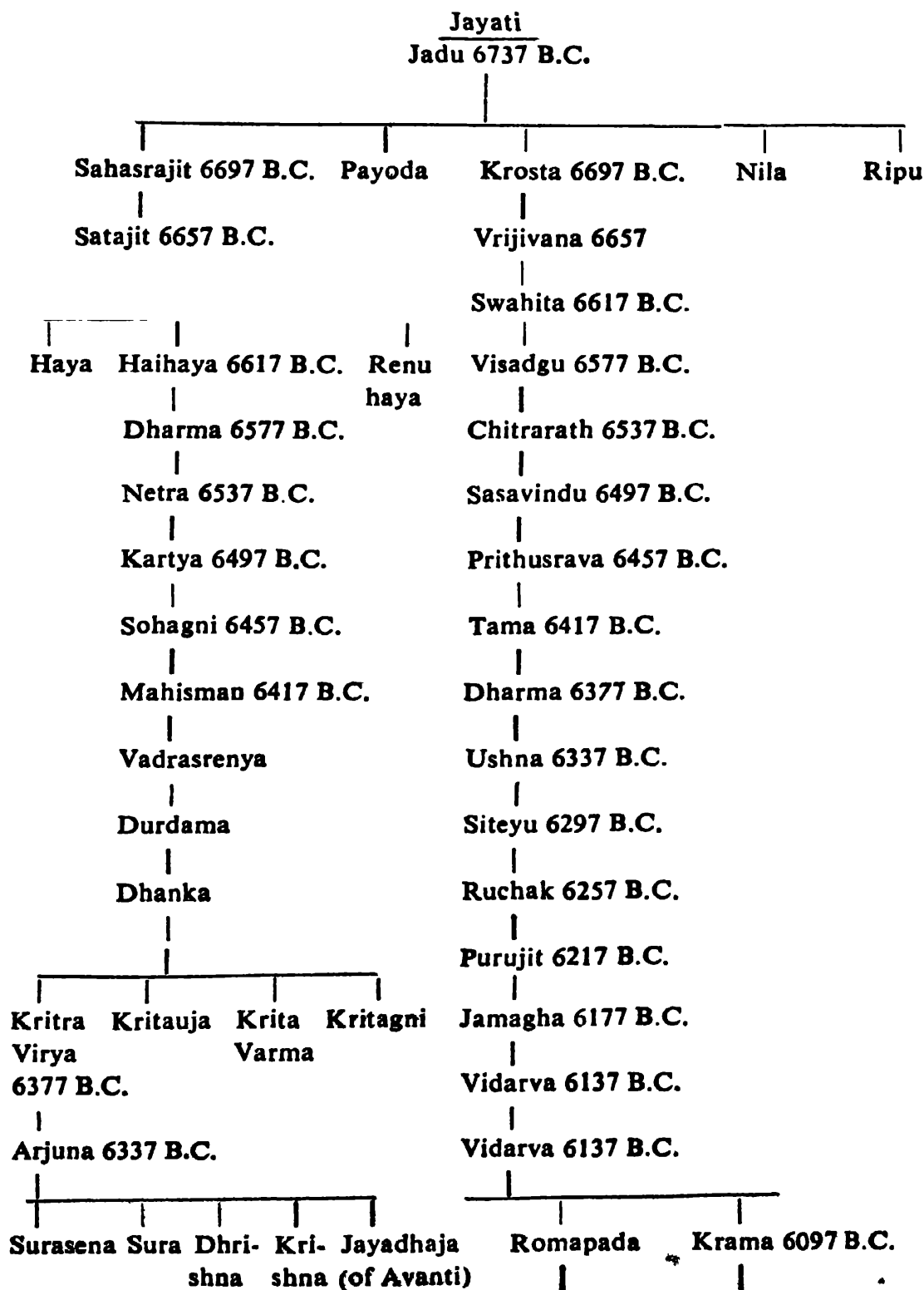
Karna 3137 B. C. (adopted son)

|

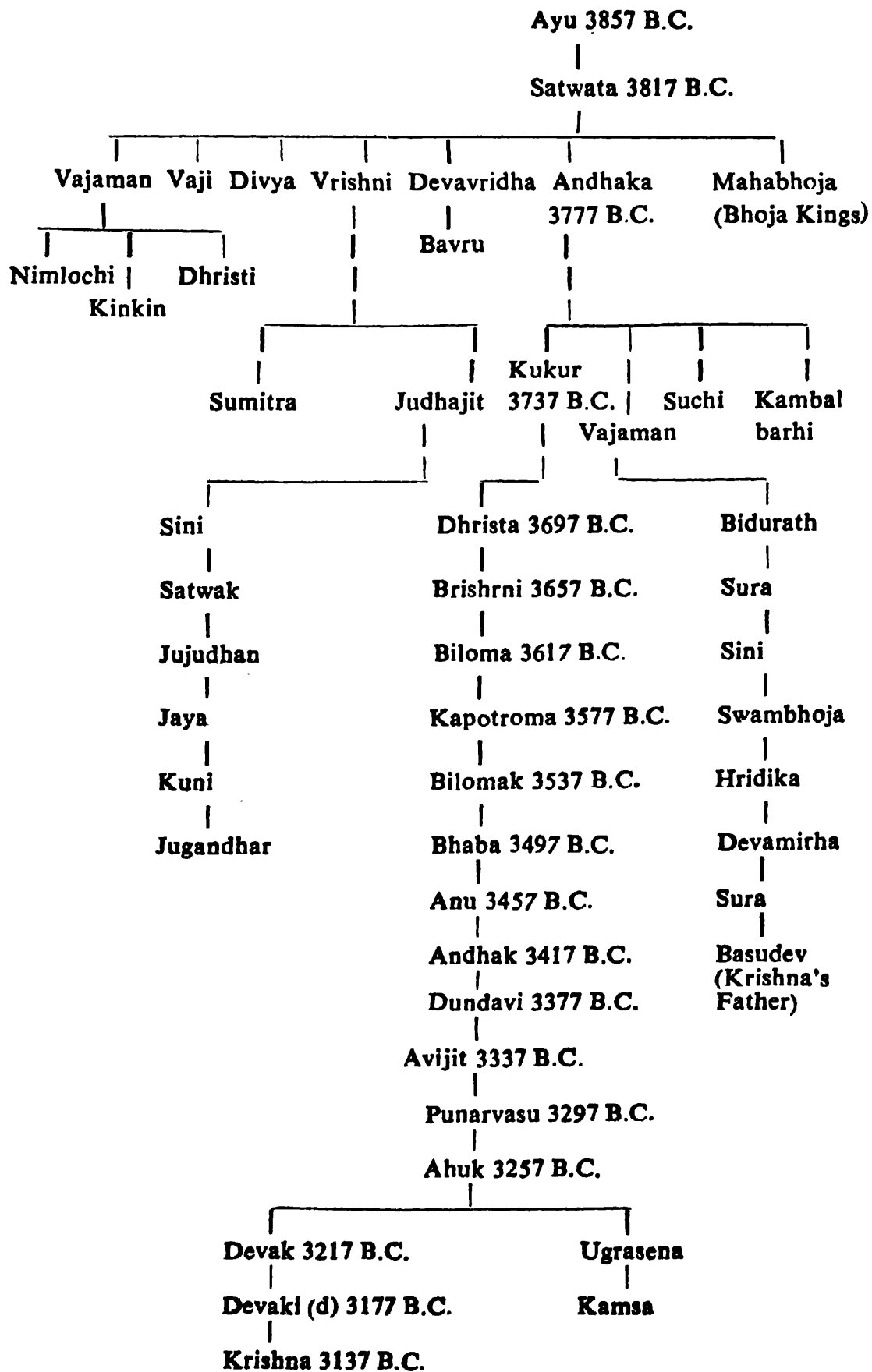
Vrishasena

LIST—7

The Human Dynasty of Jadu



Jayadhaja	Romapada	Krama 6097 B.C.
Talajangha	Bavru	Kunti 6057 B.C.
Bitihotra	Kriti	Vrishni 6317 B.C.
Madhu	Ustik	Nivriti 5977 B.C.
Brishni	Chedi	Dasarta 5977 B.C.
		Voyama 5899 B.C.
		Jimuta 5857 B.C.
		Bikriti
		Bhimaratha
		Navaratha
		Dasaratha
		Sakuni
		Karambhi
		Devarat
		Devakshatra
		Madhu
		Anabaratha
		Kuruvasta 4017 B.C.
		Anuratha 3977 B.C.
		Puruhotra 3937 B.C.
		Amsa 3897 C.B.
		Ayu 3857 B.C.



THE RIG VEDIC CULTURE AND THE INDUS CIVILISATION

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 Anakdundavi 115, 147
 Anderson 29
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